

Evangelical Christendom

March-April, 1928.

Modernism and the New Evangelism

We are told that Modernism has made astonishingly rapid advance during the last twenty years and has already gone far towards bridging the gulf between religion and science. It is making large progress toward the reunion of non-Roman Christianity. "It is developing a new and compelling Evangelism." Like all generalisations there is truth and error in the statement. We have had an increase of Modernism attended by the emptying of Churches. We have schemes for Reunion debated and desires expressed for Union on a basis that is non-dogmatic. And as for the new and compelling Evangelism we have not been fortunate enough to see its results in growing congregations, in more whole-hearted consecration and greater devotion to the service of God and His Christ. Between the revival of superstition and the proclamation of the message of Modernism, our Churches have been deprived of two-thirds of their worshippers, and the average Englishman has come to regard the Christian Church as the preserve of those who have developed a capacity for believing themselves able to say with their lips what they disbelieve in their hearts and to indulge in practices which the National Church had definitely repudiated as opposed to the teaching of Christ and His Primitive Church. Between believing what is superstitious and not believing what the Christ and the New Testament teach we have the Institutional Church condemned as false to its professions. This is a sad Truth. It represents the thought of hundreds of thousands of non-Churchgoers and explains much of what we see in the England of to-day.

In a sense we are all modernists. No man or woman in the Twentieth Century thinks as men of a hundred years ago thought. The progress of science, the advance of discovery, the contraction of the world, and the universality of ability to read—a very different thing from the exercise of thought—have changed our outlook and the fashion of our thinking. But this Modernism is very different from the Modernism which proclaims the Miracles of our faith to be the subjective creation of deluded pietists, and the Revelation of God to be man's discovery of spiritual truth by the exercise of his religious sense. The Bible may be called unique, as a unique record, by the Modernist; but it is only unique in a literary and historical sense, not in the sense of being the inspired Word of God, which is able to lead man infallibly to the foot of the Cross and from its pages to show man how he may obtain pardon and peace from the Crucified Saviour. The Cross is taught to be the greatest example of self-sacrificing love and thereby to have the constraining power of human tragedy at its highest, and therefore able to appeal with an unparalleled pathos to the hearts of men. Of an Atonement there is no word spoken and the New Testament teaching is explained away. "To the evolutionist sin is not an innovation, but is the survival or misuse of habits and tendencies that were incidental to an earlier stage in development, whether of the individual or the race, and were not originally sinful, but were actually useful. Their sinfulness lies in their anachronism; in their resistance of the evolutionary and

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divine force that makes for moral development and righteousness. Sin is the violation of man's higher nature which he finds within, parallel to a lower nature. Under the law of evolution God has given man conscience which condemns certain actions, and under this law such actions pass through the stages, first of disapproval by the finer souls, then of condemnation by the ordinary conscience, and at last of punishment by the action of Society." Sin against God is non-existent. Sin is crime against man. Why then should there be an Atonement? The New Evangelism has no such message when sin is thus translated into merely anti-social action.

When we consider the Revelation of God in Christ we are faced with Modernist Christology which is very different from that of the New Testament. Let us quote words lately published in this country. "If the Nicene Creed is a series of theological definitions I cannot subscribe to it; if it is an expression of extreme adoration, I join heartily in the reading of this document in a public service. For me, the Christ is much less a subject for knowledge than an object of love and veneration." Can we thus think of Christ as merely the highest, holiest of men, and divorce Him from God? Is not our real love and veneration conditioned by the fact that God became Man? Is the Gospel in the New Testament anything but the mystery of the Incarnation—that God was in Christ reconciling the world to himself? We find in Modernism the effort to reduce everything to human standards, to make the Son of God the greatest of the sons of men, instead of being one in whom the fullness of the Godhead dwelleth bodily. Sin ceases to be sin in the New Testament sense. Christ is man exalted by piety to a height not occupied by any other man—but still man and man only at his best. He is not God. Therein lies the crucial distinction between Modernism and New Testament Christianity. And is it any wonder that Churches are emptying? *The Gospel of the New Evangelism preached on Modernist lines has no power to save man in his direst need, and to keep him from sinning.*

We who stand by the Foundation Truths of Divine Revelation, are saddened by the

departure from the Rock Christ Jesus and His redemption. We have inherited from our brethren in Christ of the First Century the only documents written by men who were contemporary with Him, and with those who served Him in the first great days of the Church. We are bound to trust these documents and to look at life and all its problems through what they tell us of the life and teaching of the Risen and Exalted Lord. We cannot divorce our Faith from history; we cannot believe that these documents misrepresent Him and His life work. To do so is to leave us without any witness of what He was and is, and to compel us to forge a faith without facts, to give it consistency and knowledge, to give it content. The choice to-day is between the historic Faith, a man-made Religion of the Twentieth Century based on scientific conceptions that will, like all their predecessors, be transformed by the knowledge of fifty years hence. There is no certitude—only a clever adaptation of a changing formula to meet an ever altering environment. When men grasp this they realize that there is no message of salvation, and their hearts remain empty. It is only when they retrace their steps and find in the Word of God light for their feet that guides them to Him Who died for them and know that He is able to save to the uttermost all who come to Him in Faith, that they will surrender themselves to Him. The Faith of Christendom maintains that God became man for our redemption, and died on the Cross to effect this redemption, rose again from the dead to be the first fruits of them that slept and ascended to the right hand of God to manifest His power to help us in our need. *We stand by this and refuse to accept alternative Gospels that are no good news.* Their teaching is neither true to the experiences of life nor in agreement with the message of the New Testament. We have to remain steadfast in our belief in Jesus Christ, the same yesterday, to-day and forever. This alone will steady us in the midst of the attractions of a rose-water Gospel of Modernism, and in the appeals to rest content with anything short of Salvation through the Cross of Christ, the Lamb of God, Who alone beareth away the sin of the world.

Notes.

The General Secretary leaves London on March 14th to fulfil a programme of engagements in Hungary and Roumania, and will include a visit to Transylvania. This deputation visit is one which must entail long-distance travel, with heavy demands upon physical energy. Mr. Gooch will be glad to know that friends in England and elsewhere are remembering him in their prayers, that all travelling mercies and spiritual power may be granted to him during his absence. He hopes to return to London during the last week of April.

The Close of the Financial Year.—May we again remind our readers that the 82nd Financial Year closes on March 31st. At the time of writing it is uncertain just how the year will close from the standpoint of finance, but it is certain that a sum of £550 is required by the date mentioned. May we draw special attention to the attractive form which accompanies this issue of EVANGELICAL CHRISTENDOM asking for that sum?

ANNUAL MEETINGS

The Annual Public Meetings of the Alliance will take place on Monday, June 4th, at 3 and 7 p.m., in the King's Hall of the Holborn Restaurant. The Ordinary General Meeting of Members (only) of the British Organization for the transaction of business, in accordance with our Articles of Association as an Incorporated Body, will take place at the Alliance House, 19, Russell Square, W.C.1, on Thursday, May 24th, at 12 noon. Last year, during June, the 80th Anniversary of the Alliance was celebrated, memorable gatherings taking place during Thanksgiving Week. There is every cause to perpetuate the note of thanksgiving for what has been accomplished during the past twelve months, and for all the way in which God has led the Alliance at home and abroad. We express the hope that, although still some distances ahead, June 4th will be a day when large gatherings will assemble at the appointed place in the spirit of the ancient inscription, "What shall I render unto the Lord for all His benefits unto me?"

The Bunyan Tercentenary.—Another date of importance, of which we advise our readers to take note, is Thursday, November 22nd, the appointed day for the great central and national meeting which is being arranged by the Alliance at the Queen's Hall, W., to commemorate the 300th Anniversary of the birth of John Bunyan. Our readers all will recall the four lines (by Kipling), which so aptly describe John Bunyan who, of all Englishmen, except, perhaps, Shakespeare and Milton, has exercised a profound influence upon Christian thought and life not only in England, but in many foreign countries:

"A Tinker out of Bedford,
A Vagrant oft in quod,
A Private under Fairfax,
A Minister of God."

The Home Secretary, the Rt. Hon. Sir Wm. Joynson-Hicks, Bart., has consented to preside on the occasion, which will include a special Choir and Cantata, rendering Bunyan hymns and music, and a pageant of scenes in Bunyan's life, of which we shall say more later. For the present we content ourselves by mentioning that these scenes will set forth the central Evangelical teaching of Bunyan, and his loyalty to his Lord. They are, of course, devotional in character, and the whole meeting, which will be a memorable one, will have for its object the revival of interest in great Evangelical Truths which John Bunyan preached, and which find so inspired a setting in the *Pilgrim's Progress*, *The Holy War* and *Grace Abounding*.

Canada Calling.—A recent letter from Canada has given much pleasure to the Council. It is from one who is in touch with Evangelical interests, and speaks from intimate knowledge of men and affairs. In the first place he most kindly refers to this magazine, EVANGELICAL CHRISTENDOM, as follows:—"I think your magazine simply splendid. I look eagerly forward to it, and wish you had a circulation of 10,000 over here. It rings so true and is so scholarly. Do go on cheerily and courageously in your noble warfare." Now, a word of encourage-

ment is a word "fitly spoken," or, as the wise King described it, "as apples of gold in pictures of silver." Our correspondent then proceeds to refer to the great need to revive the interests and work of the Evangelical Alliance in Canada where, his letter states, "it ought to do great work." It is sixteen years since the General Secretary visited Canada, in advance of the late Archdeacon Madden, of Liverpool, and Dr. George Hanson, from whose subsequent visit to the larger towns, including Winnipeg, there flowed spiritual blessing and practical results. Should the way open, a second deputation might be the best initial response to this call from Canada, which has recently been visited by our British Prime Minister in company with the Prince of Wales, and represents Imperial interests of the highest importance.

Evangelical Interests in Poland.—In our last issue we included some facts concerning the proposed liquidation of the Vandsburg (Poland) Deaconess House, concerning which the help of the Evangelical Alliance was invoked. We are now able to give the text of the Memorial hereon, which the Council of the British Organisation have forwarded to the Polish Government through the Polish Ambassador in London. We cannot be too thankful for the consideration which has already been shown by the authorities in Poland to the feelings of Evangelicals in this and other countries concerning the proposal referred to.

TEXT OF MEMORIAL.

The Council of the British Organisation of the World's Evangelical Alliance, an International Society formed in London in the year 1846 in the presence of over 800 delegates representative of all nations and of different ecclesiastical organisations, but holding the same essential articles of the Protestant and Evangelical faith, desires, with sentiments of profound respect, to express to you as President of the Republic of Poland their sense of the good impression which has been created in this and other countries by the decision of the Government of Poland to postpone *vide* the proposed liquidation of the Deaconess Home at Wiepork in the Province of Pomorze.

From facts which are before us we recognise the rights of the Government in this matter should so extreme and undesirable action as the liquidation of this Institution and property have been decided upon, but after reviewing

all the facts we desire to emphasise the good and lasting impression the Polish Government will make in this and other countries if these rights are waived in the interests of tolerance and international goodwill and friendship.

Poland has borne before the nations, especially in the sixteenth century and onwards, a high standard of tolerance of differing creeds and national aspirations, exhibiting characteristic large-heartedness which has laid the Churches and Christians of many countries under a happy debt of gratitude to the Nation which has the reputation of being known as "The Knight among the Nations."

On these grounds, and in the interests of great moral and spiritual good enacted through the manifold agencies of the Deaconess Institute at Wiepork, Pomorze, chiefly among Poles, we earnestly appeal to you and through you to the Polish Government finally to withdraw any proposal to liquidate this Institution and property, and by this concession to Evangelical Christianity not only in Poland, but in Great Britain and the world over, fulfil the expectations of those who entertain for all Polish interests the highest hopes of prosperity and continuous development on peaceful lines, assisted by recognition of religious and civil liberties which are the birthright of every human soul as well as the *signa* *que* *sem* of the best civilisation and the grandest achievement.

The Prayer Book Crisis.—At the time of going to Press the decisions of the Archbishops and Bishops concerning the final draft of their amended Prayer Book Measure are not available, but we understand that perpetual Reservation will be included, and we therefore draw special attention to the article hereon which appears on another page and contains reasons why all Evangelicals must oppose it. It has been clearly demonstrated that perpetual Reservation is unnecessary for the sick in the sense in which it is being urged; clearly, therefore, behind the proposal is a use which in addition to adoration of the sacred elements would introduce into the Church of England the doctrines of the Mass, including, of course, Transubstantiation. We admire the straightforwardness of men such as Mr. Athelstan Riley who begs no question concerning the manner and intent of Reservation. Our wonder is why others less outspoken waste their time upon an attempt to interpret the Bishops' proposals in terms which cannot, however, deceive the instructed. We draw attention to the following extract from a letter from Mr. Athelstan Riley which

was read recently at a largely attended meeting of Anglo-Catholics held at the Church House, Westminster. He declared nobody should be deceived about the terms on which Anglo-Catholics accept Reservation. The very fact of Reservation, he states, postulates a change in the elements by the Act of Consecration, and further Reservation of any kind separates the Church of England from the great body of Protestantism by placing the Presence in the elements. "As Catholics," Mr. Athelstan Riley further states, "we believe in that transcendental change, and we maintain that Adoration necessarily follows." Mr. Athelstan Riley's plain words recall the speech in Parliament of Mr. Rosslyn Mitchell, and we cannot be too thankful that we have the statement quoted from one whom we differ from but admire for his consistent and clear convictions uttered in words which are very different from those which have issued from Episcopal sources.

Another Albert Hall Meeting?—At the time of writing, as we have pointed out, the course of events is uncertain although there is every reason to believe that when the Church Assembly meets on April 26th the Bishops' proposals will be accepted by a majority, and will subsequently be considered again by both Houses of Parliament. The date of the Debates in Parliament cannot be forecasted, but it is possible that a further and third great meeting at the Royal Albert Hall will be convened under the auspices of the World's Evangelical Alliance to indicate to Members of Parliament the emphatic protest of Evangelicals, supported by practically the whole of the Free Churches against perpetual Reservation, and other proposals by the Bishops which are contrary to the National Church as Catholic Reformed and Protestant, and therefore in virtue of the Establishment a serious menace to the Protestant faith which has been the faith of England since the days of the Reformation.

Dr. J. D. Jones on the Situation.—We are glad to find that the opinions of Free Churchmen are hardening against the Bishops' proposals, and we believe that statements hereon will shortly be forthcoming which will do great service in manifesting to Members of Parliament the general approval which prevails in the Electorate of their

rejection on December 15th of the first Deposited Prayer Book and Prayer Book Measure. We understand that some of the Free Churchmen who were quoted by the Archbishops in the House of Lords as being friendly to their proposals have since abandoned their attitude, and that they are now prepared to urge upon Members of Parliament the rejection of any Amended Measure which contains proposals for Reservation. We quote the following paragraph from the *Richmond Hill Magazine* which expresses the views of one who of all Free Churchmen is beloved and trusted for his wise counsels and his loyalty to the Reformation and the Protestant Faith. Dr. J. D. Jones says:—

I happened to be in the company of a very well-known clergyman of the Church of England the other day—a man of great influence and authority—and I asked him what we Free Churchmen ought to do, who have no desire to hurt the established Church, but who feel strongly that the new Prayer Book is 'polarised' towards Rome. He replied that the best and kindest thing we could do was to say perfectly plainly and explicitly that we were opposed to the Book in its present form. I believe the great majority of Free Churchmen are so opposed. It is well that our brethren of the Established Church should know exactly where we stand. The passage of this Book would in our belief undermine the Protestant character of the Established Church, it would widen the gulf between that Church and these Churches of ours. Indeed it would postpone the hopes of anything like Reunion to the Greek Kalends.

Prayer Necessary.—Let it not be forgotten that the rejection by Parliament on December 15th of the Deposited Prayer Book was, as many believe, an act of God in answer to prayer. There should be continuous prayer concerning the events of the next few months, and we advise that this matter be made a subject of *private* prayer, as well as of more public petitions.

"Hesperopithecus Dethroned."—When our readers have finished rubbing their eyes after reading the title of this paragraph, we ask them to believe that another nail has been driven in the coffin of Evolution as propounded by some scientists. The late Dr. George Hanson, in his booklet "God's Image or Ape Ancestry," refers to the final exposure of the Glozel remains as being forgeries. (We wish our readers would do more to circulate this booklet, which can be obtained from the office of the Alliance, price 3d.).

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On February 20th, *The Times* published a statement from its New York Correspondent to the effect that the tooth with the high-brow name, "Hesperopithecus," which was supposed to supply the "missing link" in the chain of Evolution of the human being is still missing, for the tooth discovered proves to be that of a wild pig! Apparently all the specialists of the American Museum of Natural History had joined in the conclusion that the tooth resembled a human tooth more clearly than it did that of any anthropoid ape. There must have been a day of mourning at the museum after it had been established, according to the newspaper correspondent referred to, that the tooth was not that of a human, or even of an ape, but of an extinct wild pig rejoicing in the name of Prosthennope! Similar investigations into other so-called "assured results" of criticism aimed at the Book of Genesis, and the Creation story in particular, must produce similar results. By the way, is it any use asking once again that the critics will furnish in precise form a full statement of "assured results of Higher Criticism"?

Religious Liberty in Spain. — In acknowledging the receipt of a further grant of £50 voted by the Council for the work of the Spanish Evangelical Alliance, Rev. Fernando Cabrera says "It is sad that the League of Nations which defends religious minorities in other lands does nothing that Spain may have liberty of worship. It is the only country in the world that has not this liberty." Our readers know well that to obtain for Spain full religious liberty has been and is the endeavour of the World's Evangelical Alliance. The difficulties, and especially the present political situation in Spain must not be overlooked. In the meantime we have just received a copy of a Spanish publication which is largely circulated in this country for the purpose of raising money in which we find an ill-informed attack on the Spanish Branch of the World's Evangelical Alliance for not intervening in the cases of persecution that are rife in Spain! We may mention that all the defence of Carmen Padio was arranged by the Evangelical Alliance, which paid all the costs and planned that the prisoner should be visited weekly and receive all that she requires. Repeated efforts have been made for her release. At the present time the Alliance actively intervenes

in a number of cases of repression by the Authorities and does all in its power to prevent persecution and to obtain relief when it takes place. The Spanish Branch of the Alliance has on its Committee representatives of all accredited Gospel work in Spain. It has the confidence of all the Spanish Churches and Missions which command the support of the leaders of Spanish Evangelicalism. Episcopalians and non-Episcopalians, undenominational and denominational workers unite in its maintenance and its activities are consistent. Under existing conditions it would be unwise to publish accounts of all it does, *but there is no accredited Gospel worker in Spain who in time of need does not appeal to it and find a ready answer to his request.* Our readers will do well to make enquiries before they give or send money to help appeals from Spain (and this applies to other countries also, such as Poland and Russia) from sources which have not the fullest confidence and support of local interdenominational committees or groups such as the Spanish Evangelical Alliance represents.

Other Continental Grants. — The Council have recently made other grants to aid Continental Churches and Evangelicals. £150 has been forwarded to Athens, in aid of the Greek Evangelical Churches, with congregations largely composed of refugees from Turkish hatred and misrule. A further contribution of £100 has been forwarded through Rev. Joseph Soucek, President of the Evangelical Church of the Czech Brethren, to aid the new Reformation in Czechoslovakia. £50 has been sent to Rev. D. M. McIntyre, D.D., of the Glasgow Bible Training Institute, towards the training of students from Czechoslovakia. The Council have also voted £25 for work in Transylvania, and £50 for the funds of the Société Centrale Evangélique in France, of which Rev. Ch. Merle D'Aubigné is President. The only regret is that such and other necessary grants cannot be made in thousands instead of hundreds of pounds, but they come from hearts full of prayerful zeal for continental Evangelicals in their uphill work to maintain the unity of the Spirit in the presence of powerful opposition from churches which traditionally hate Protestants and everything savouring of freedom of conscience, liberty and love.

PERPETUAL RESERVATION:

Why We Oppose It

By the Rev. T. J. PULVERTAFT, M.A.

It is well that words frequently used, but seldom understood, should be explained. Perpetual or Continuous Reservation means that the consecrated Bread and Wine are kept in a Church after Communion so as to be accessible at all times to the Clergy for purposes of Communicating the sick. This is the limit allowed by the Rubrica of the Deposited Prayer Book, but the Elements are also used for other purposes such as communicating the whole who cannot attend the Communion Services of the Church and for aiding or being the object of Adoration at Devotions or Benediction.

FASTING COMMUNION

It is necessary to explain the ostensible reasons for Reservation at this time, for there is no doubt that the existing law of the National Church forbids Reservation in any form. Sir Lewis Dibdin and Lord Phillimore both said this at the last meeting of the House of Laity. There has been a great growth in the frequency of communion on the part of very many Anglicans in recent years. This means that those accustomed to communicate daily or weekly during illness desire to have the privileges they enjoy when well maintained during their illness. This has led to a demand for more frequent clinical communions. By what has been called a law of the Church—an ancient custom—many of the Clergy believe that it is wrong to communicate after having broken their fast. The Angels' Food must be the first to enter their bodies after midnight. To communicate the sick means that under the existing law the Bread and Wine must be consecrated in their presence, and the consecrating Priest must first communicate himself. If he is called to give communion to the sick after breakfast he has to choose between breaking the "law of the Church" or letting the sick do without communion unless he has the Reserved Sacramental

elements. This means that after the Communion in Church is over he reserves the Bread and the Wine and has them under his control so that at any time he need only visit the Church, take what he needs and give them to the sick without any Consecration Prayer.

TRANSUBSTANTIATION

Underlying the fact of Reservation lies the doctrine that a validly ordained Priest, by using the consecration Prayer, has the bread and wine so changed that they are no longer mere bread and wine, but have associated in, with or under them the Body and Blood, Soul and Divinity of Our Blessed Lord. In the Church of Rome Transubstantiation is the name given to the change which implies that while the accidents, which are the outward form and characteristics of the Bread and Wine remain unchanged, the substance has been changed into the Body and Blood of Christ. It is said by some Anglo-Catholics that they reject this view of the character of the change, but in reality the change that has taken place makes the Bread and Wine Holy Gifts that are the Body and Blood of Our Lord. When the change takes place during the recitation of the Prayer they worship the changed Elements and pay the Adoration to them that is due to Our Lord Himself. It is held that this Presence remains associated with the Elements after the Service, and as they rest on their way to Communion of the sick they are a centre or focus of worship. When the Priest carries them to the sick, he brings with him It—meaning the Sacramental Presence of Our Lord which demands adoration due to the Master Himself.

There are different types of Reservation. Some have no objection to conveying immediately after the Communion Service the consecrated Elements to the sick who have followed the service in Church, where they

have been in spirit with the congregation. Perpetual reservation means that the Elements are kept in a safe or other receptacle near the Communion Table, and are accessible to the faithful in order that they may pray in their presence and draw near to the Lord Who is associated with the Elements. It is said by the Bishops that to forbid the faithful to use this focus of worship would be tyrannical, and as there is generally a light burning before the Reserved Elements they become at once to those who believe that Christ is there under the Veil of Bread and Wine a focus of worship.

ADORATION

But in the Roman Church and in many Anglican Churches the belief in the localised Presence of Our Lord has led to Devotions and Benediction. The Devotions are the worship of the people directed by the Priest to the Reserved Elements. Sometimes they are "exposed," i.e., taken out and shown to the people for worship with some such saying as, "Behold the Lamb of God," and worship is paid to them. Sometimes they are used to bless the people, when the sign of the Cross is made with them and this is called Benediction. The Revised Prayer Book forbids Devotions, Exposition and Benediction, but allows the people to draw near and say their prayers in the presence of the Sacramental Christ, using the place where they are reserved as a focus of devotion or adoration.

The whole teaching as regards the localisation of the Christ through consecration with the Elements inevitably leads to their worship. It has become the rule in the Roman Church, which is the model of very many Anglo-Catholics, and has been followed in a great number of Anglican Churches.

The illegality of Reservation in any form has not stopped the practice, and the legalisation of perpetual Reservation with the consecrated Elements in a well-marked position to be worshipped, will undoubtedly lead to their worship and give rise to a demand for services in connexion with them that cannot be refused. We know that very many Anglo-Catholic Priests have declared their determination to continue the use of these services, and it is hard to see how they can cease, given the new conditions that will exist if the Revised Prayer Book become law.

AKIN TO IDOLATRY

One fact and one fact only need be mentioned to make plain the dangers to which the worshippers in the Church of England will be exposed if the clamour for Perpetual Reservation be effective. The English Church Union is the greatest of Anglo-Catholic Organisations, and at a recent Public Meeting presided over by its President the following resolution was passed: "This assembly of lay Communicants of the Church of England solemnly affirms its belief in the Catholic doctrine of the Real Presence of our Lord Jesus Christ in the Sacrament of His Body and Blood, and claims for Him the honour and worship which are due to His Name and Person in that sacrament everywhere and at all times." This being the case, if the Elements are reserved perpetually in the Chancel of the Church, then it will be impossible to prevent Adoration of the Reserved Elements, which is akin to idolatry and has always been so believed by the theologians of the Reformation. Because such a practice is sub-Christian and anti-Scriptural it has the determined opposition of all Evangelical Christians.

"Have we lost the Gospel in our desire for brighter services and a higher aesthetic value in our worship? These have their place, but they are not so important as the heart conviction, 'woe is me if I do not Evangelise.' And the absence of this conviction is often due to the lack of faith in the redeeming work of the Saviour Who died for men. The Cross has become foolishness to the wise, and a rock of offence to many within the ranks of the teachers of the Church. A Crossless Christianity is a contradiction in terms, and the greatest need of the Church to-day and the starting point of Revival is to get back to Calvary."—From *THE RECORD*.

Free Churchmen and the Revised Prayer Book :

A Statement of Protestant Evangelical Belief.

The following is a statement by the Free Church Ministers of Hall on the Prayer Book controversy. The document is signed by forty-six ministers.

As Evangelical Free Churchmen we have maintained silence on the issues raised by the Prayer Book controversy and the Mallin conversations on Reunion, not because we are indifferent or without convictions in the matter, but, firstly, because we were reluctant to interfere in what might seem to be the domestic concern of other religious communities; secondly, because we believed that for the British people these issues had been settled at the Reformation; and thirdly, because we felt that there are other issues much more vital and, indeed, menacing which face the Church of Christ to-day.

We believe, however, that the time has come when a declaration should be made on the part of those who accept the Protestant Evangelical position in Religion. Those who share our convictions, as well as others of our fellow citizens, are entitled to such a statement, lest our silence be misunderstood at a time when these matters are so much in the public mind. On these considerations we desire to make a declaration, which, while it touches the points under discussion, is obviously not a complete pronouncement of the Protestant faith.

THE CHURCH

The Church is that Society of believers in the Lord Jesus Christ, which He founded, of which He only is the Head, and in which He dwells by His Spirit; so that made up of many communions, organised in various modes and scattered throughout the world, it is yet one in Him. We believe that our Lord Jesus Christ called His people into a visible Brotherhood for the worship of God and the Ministry of the Word and Sacraments: for mutual edification, the administration of discipline, and the advancement of His Kingdom. The essential mark of a true branch of the Catholic Church is the Presence of Christ, through the indwelling Spirit, manifested in fellowship and in Holiness of Life; where Christ is there is the Catholic Church. By whatever Christian Ministry or Sacraments men are led into newness of life in Christ Jesus, there He is: and therefore all true believers, whether members of the Roman Catholic Communion on the one hand, and of the Society of Friends on the other, are in the Holy Catholic Church.

THE MINISTRY

We believe that the Apostles were called by Our Lord as eye witnesses of His life, death, and resurrection, and that as such they had and could have no successors. There followed a Ministry set apart for the ministration of the means of grace. Ministers were and are called by the Holy Spirit, approved by the Church, and ordained to their office by their brethren. Their function or office is therefore of Divine appoint-

ment; its various forms and names are of human arrangement. Their ministry is duly "ordered" for the preaching of the Word, the right administration of the Sacraments, and the exercise of Christian Discipline. The decisive proof of a valid ministry is the sanction of the Divine Head of the Church manifested in the conversion of sinners, the building up of His Church, and the advancement of His Kingdom.

THE WORD OF GOD

We believe that the Scriptures are, by the inspiration of the Holy Spirit, the documents and the depository of the divine revelation: and that they are the rule of faith regulating forever the doctrine of the Christian Church. We believe that in the Bible, under the promised guidance of the Holy Spirit, the humblest intelligence may discern the way of salvation and obtain the knowledge of God and His will for man through Jesus Christ our Lord. We humbly accept the guidance of good, wise, and learned men in the interpretation of the Scriptures as applied to the ever-changing conditions of life, and firmly reject the claim of any sect or order to supersede the Divine revelation in Christ as the sole rule of faith and practice for Christian believers.

THE SACRAMENTS

We believe only in the Sacraments instituted by Our Lord, viz., the Sacrament of the Lord's Supper and the Sacrament of Baptism, and that these Sacraments, when rightly used, convey the Grace of God to the hearts of believers. Baptism signifies the washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe, and is the rite of admission to the Christian Society. The Lord's Supper is a Sacrament of our Redemption by Christ's death, efficacious in those who worthily and with faith receive it. It is a service of commemoration and thanksgiving, an act of consecration, a means of communion with Christ and with one another, and a pledge of the fuller communion in the consummated Kingdom of God. To those who accept Christ and believe that He "died unto sin once," He imparts Himself in the Lord's Supper, which is a means of bringing believers into immediate fellowship with the Lord of all life and love, through whose presence alone the Sacrament is hallowed to the Church.

ALL BELIEVERS PRIESTS

From the very nature of this statement it follows that we who hold it must reject what is contrary or opposed to its principles. Therefore, we reject the claim of any sect to be the one and only catholic Church or the sole Divinely covenanted channel by which the Grace of God is conveyed to the hearts of men.

Believing as we do in the priesthood of all

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believers, we deny the claim that the Christian ministry is, or can be, an exclusively priestly order.

We reject the claim that any change is, or can be, wrought in the bread or wine used in the sacramental rite; therefore we deny the doctrine of the bodily presence of Christ in the elements after consecration by a priest.

RESERVATION REJECTED

We deny that the presence of Christ can be reserved in any material elements, and the apparent departure of the Church of England from this position, involved in the acceptance of Reservation in the Revised Prayer-Book, widens

and deepens the gap between the Anglican and Free Churches. We agree with article 28 of the Church of England: "The Sacrament of the Lord's Supper was not of Christ's ordinance reserved, carried about, lifted up, or worshipped."

Furthermore, if the agreements arrived at in the Halifax conversations should come to represent the attitude of the Anglican Church towards the Roman position it would raise an insuperable barrier to reunion with the Free Churches.

We make this declaration under a sense of loyalty to Our Lord, and in a spirit of charity towards those who differ from us.

John Bunyan as a Bible Reader*

By Rev. CAREY BONNER

JOHN BUNYAN WAS, in the fullest sense of the phrase, "a man of the Bible."

A careful study of *The Pilgrim's Progress*, apart from any of his other works, will soon discover this. In the "Author's apology for his book," which prefaces the work, he defends his use of allegories by showing that the Prophets, and Christ and His Apostles, used figures of speech.

"Am I afraid to say, that Holy Writ,

Which, for its style and phrase, puts down all wit,
Is everywhere so full of all these things

(Dark figures, allegories), yet there springs

From that same book, that lustre, and those rays

Of light, that turn our darkest night to days.

The very incidents, the conversations, the remarks, the descriptions and imagery, are all essentially Biblical in source and character. The spiritual power of the book is derived from its faithfulness to Bible teachings. So saturated is it with these that any one cast on a desert island and, for literature, possessing only *The Pilgrim's Progress*, might from it learn the outstanding truths of God's love in Christ.

When one turns from the immortal allegory to the known facts of Bunyan's history, and to other of his published writings, his indebtedness to the Bible stands out with still greater clearness. In all his works it is plain that his simple but virile Saxon style of writing was gained from close and exact knowledge of the English Bible.†

We find him writing from gaol thus: "I never had in all my life so great an *inlet* into the Word of God as now. Those Scriptures that I saw nothing in before were made, in this place and station, to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen and felt Him indeed."‡

Strangely enough, even in those days of "contentment through grace," he was at times tempted to question the being of God and the truth of the Gospel. This he describes as "the

*From a valuable booklet by Rev. Carey Bonner to be obtained from the International Bible Reading Association, 36, Old Bailey, London, E.C.

†Green in his *History* says: "So completely has the Bible become Bunyan's life that one feels its phrases as the natural expression of his thoughts. He has lived in the Bible till its words have become his own."

‡He cites John xiv. 1-4, xvi. 33; Colossians iii. 3 and 4; Hebrews xii. 22-24, as having been of great refreshment to him at that time adding "Because of the favour of them, I have been able to laugh at distraction."

worst, and the worst to bear, of all my temptations." Once more he turned to his Bible, and there found the weapon wherewith to fight the temptation. Writing upon Genesis viii. and ix. he reveals to us how he discovered internal evidence to support his faith. Referring to God's promise, "While the earth remaineth, seed-time and harvest shall not cease," and to the promise in chapter ix. concerning the rainbow, he says: "My reason tells me they are, and have continued, a true prophecy; otherwise the world could not have existed; for take away seed-time and harvest, and an end is put to the universe. These words were some of the first (i.e., the chief, or first in value) that prevailed with me to believe the Scriptures to be the Word of God."

During his imprisonment Bunyan prepared an elaborate document, entitled "A Confession of My Faith and a Reason of My Practice." George Offer, in his "advertisement" describing its origin, says: "shut up with his Bible you have here the result of a prayerful study of the Holy Oracles."

The author, after setting forth his doctrinal beliefs, turns to the Scriptures. "Touching which Word of God I thus believe and confess." (The points only are quoted here.)

(1) That all the Holy Scriptures are the Words of God.

(2) Without human inventions they are able to make a man of God perfect in all things and thoroughly to furnish him unto all good works.

As to God's aim, it was:—

(3) That we might be instructed to Christ, taught how to believe, and encouraged to patience and hope.

(4) I believe that they cannot be broken, but will certainly be fulfilled in all prophecies, threatenings and promises, either to the salvation or damnation of men.

(5) I believe that Jesus Christ by the Word of the Scriptures will judge all men at the day of doom.

Bunyan was indeed "a man of the Bible." The instances used will serve to show that this great writer and saint, in the manner and substance of his writings, as well as in the content of his faith and in the ordering of his life, owed all that he knew, and wrote, and lived, to his reverent reading and study of the Word of God.

Religious Liberty in Spain

The Case of Carmen Padin

As Spanish affairs are coming prominently before the public, and much ignorance prevails as to the facts, we think it well to review briefly the existing situation. The Directory, under the Marquis de Estella (Señor don Primo de Ribera) unconstitutionally governs Spain. Parliament has been dissolved, and all the administrative powers are in the hands of the Directory, which has supplanted the King as well as the Legislature. The constitutional guarantees have been suspended. This is the Spanish equivalent of the declaration of Martial Law. But it is necessary to have some law in operation, and while the Courts function and the Constitution although nominally suspended, is essential as a working basis, its interpretation is not governed by precedent but by the will of the Directory. The Church of Rome is the best organised and most powerful corporation in Spain. Historically it has governed the country with the State as its colleague. To-day, in many respects, Canon Law is superior to State assertion of freedom. The Directory is autocratic—the Roman Church is autocratic and the links between the two are many and strong. As long as Rome does nothing publicly that will outrage foreign opinion, the Directory will stand by her actions. The censorship of the Press will prevent the Spanish people knowing anything of what takes place. In dealing with internal events in Spain, Spaniards are at a grave disadvantage. The fog through which they are seen is thick.

The Constitution, in its famous Article XI., says: "The Roman Catholic Religion is the religion of the State, and shall be exclusively maintained by it; within the limits of Christian morality, freedom of worship shall be lawful; but no public manifestations other than those of the Church shall be allowed." Rome has always hated this clause and has done her best to have it illiberally interpreted. Little by little its harshness was in process of removal, and it was hoped under the enlightened influence of Alfonso XIII. tolerance would be converted into liberty. The Directory came into being and

everywhere the results of the change of authority was seen. In some respects the Evangelical minorities suffered with other bodies, for the prohibition of public meetings applied equally to all classes of meetings. The censorship of the press, too, stifled all expression of opinion opposed to the wish of the Directory. But as the Evangelicals are few in number and easily recognisable, they came under special observation, and threats against their very existence were made everywhere. Their schools were closed on grounds that would close the majority of Spanish Schools, the law was strained against them and at times it seemed that as far as organised worship is concerned it would be made more than difficult.

The case of Carmen Padin—an uneducated village woman—has attracted much attention. In a village apothecary's shop she entered into a discussion, and denied that the Virgin Mary had no other children, saying the Gospels give the names of her sons and daughters. It is difficult for us in England to realise what this means in Spain, part of which is called "the Land of the Holiest Virgin." Her words were resented by the local ecclesiastical authority, and she was charged with *escarnio* of religion. This word means contempt of, scoffing at, religion. As the perpetual Virginity of the Mother of Our Lord is the most deeply rooted belief of Spanish Romanism, for a person in the open air or in the company of others in a chemist's shop to say otherwise, is in Spanish law and Roman Catholic opinion, a very heinous offence. We have read carefully the judgment of the Court and that of the Court of Appeal, and no other offence is laid to the charge of Carmen Padin. For these words and for no other words, she has been condemned to two years' imprisonment and forfeiture of civil rights as well as to costs. The Spanish Branch of the World's Evangelical Alliance defended her in the Provincial as well as in the Supreme Court of Madrid. It was in vain. The sentence was pronounced and confirmed. And she is now serving her sentence in Segovia. Every effort has been made with-

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out effect for her pardon. This is the bald statement of a case that has been a surprise to many. The interpretation of the law may be correct, but the existence of so severe a law and its enforcement by the Courts speak for themselves.

We may mention a few other recent incidents. In a Northern city a house was bought for the purpose of holding services. It has all the conditions required by law. The local Governor arbitrarily withholds permission for its opening, and appeals fall on deaf ears.

In a village there has been on the place of worship (with permission of former authorities, and in accordance with the interpretation of the law under a Royal Order of King Alfonso) the description, "Evangelical Chapel." The Mayor has ordered its removal, and efforts to restore it have failed. In Salamanca this happened also, but public opinion in the city was so strong, the authorities gave permission for its replacement. Villages are not cities.

In another village an English Mission worker connected with the Brethren was

charged by the local Mayor with having committed the offence of delivering an address in the Civil Cemetery during a burial. It has always been the custom at Evangelical funerals in Civil Cemeteries to hold services and speak briefly. The Governor of the Province fined the Missionary 25 ptas, and as he was unwilling to pay, he was sent to gaol for five days.

These may seem small matters, but they deal with the every-day life of Protestant Congregations in Spain, and prove the active hostility of the Government. When we know that they are repeated in different parts of the Kingdom, and that Evangelicals know that a sword hangs over their schools and that when least expected it may descend and close them, and that the ordinary life of the congregation may be interrupted at any moment by Government pressure, is it any wonder that they feel themselves unable to move with the freedom they had before, and are once again the object of the enmity of the local ultramontanians, and the future victims of Government intolerance. And there is no one to protect them!

There's a Light upon the Mountains

There's a light upon the mountains, and the
day is at the spring,
When our eyes shall see the beauty and the
glory of the King;
Weary was our heart with waiting, and the
night-watch seemed so long;
But His triumph-day is breaking, and we hail
it with a song.

In the fading of the starlight we can see the
coming morn;
And the lights of men are palling in the
splendours of the dawn;
For the eastern skies are glowing as with
light of hidden fire,
And the hearts of men are stirring with the
throbs of deep desire.

Hark! we hear a distant music, and it comes
with fuller swell,
'Tis the triumph-song of Jesus, of our King
Immanuel;
Dost thou go ye forth to meet Him; and, my soul,
be swift to bring
All thy sweetest and thy dearest for the
triumph of our King.

HENRY BURTON.

There's a hush of expectation, and a quiet in
the air,
And the breath of God is moving in the
lervent breath of prayer;
For the suffering, dying Jesus is the Christ
upon the throne,
And the travail of our spirit is the travail of
His own.

He is breaking down the barriers, He is cast-
ing up the way;
He is calling for His angels to build up the
gates of day;
But His angels here are human, not the shining
hosts above;
For the drum-beats of His army are the heart-
beats of our love.

The Papal Encyclical on "Unity"

By J. W. POYNTER

HAVING been for many years a Roman Catholic, the writer of this article felt no surprise at the nature and contents of the encyclical letter recently issued by Pope Pius XI. on the subject of "the true unity of religion" (*vera religio una*). The only surprising thing in connection with that document was that any one should have been surprised at it. The attitude of the Roman Church to other religious bodies and individuals is well known. It claims to be the One True Church. It asserts that obedience is due to the Pope as Vicar of God; the decree embodied in the celebrated medieval Bull, *Unam Sanctam*, is, in fact, an integral part of the Roman Catholic faith, and every Roman theologian will admit that the essential part of that Bull must be accepted as an infallible *ex cathedra* utterance. That essential part is this: "We declare, define and pronounce that it is necessary for salvation for every human creature (*omni creatura humana*) to be subject to the Roman Pontiff." This is categorical enough. As regards Great Britain, however, we have hard facts as well as words. Pope Pius IX., in 1851, set up in England and Wales a hierarchy of bishops over against that of the Anglican Church; and, a few years later, his successor, Leo XIII., did the same in Scotland. In 1896 Leo issued also a Bull declaring Anglican ordinations "absolutely null and utterly void." Meanwhile, a vigorous propaganda goes on to convert British people—regarded as wanderers from the Church of God—to the One True Faith.

Now, then, can any one be surprised at the contents of the recent encyclical (*Mortalium Animos Nunquam*, as it is known from the first words of its Latin text) on "unity"? The surprising thing is that any one could have looked for anything else.

"MALINES"

When, then, we read in the papers of certain unofficial "conversations" between a party of Church of England clergy and some Roman Catholics (the celebrated "Malines conferences"), there was really only one logical conclusion to be drawn

therefrom. In no sense of the word was "compromise" likely on the part of the Roman Church. Its position is too rigid for that. In entering into such conversations, the only aim of the Roman Catholic participants must have been to persuade the Anglicans to see "the error of their ways" and become converts to Roman Catholicism. In point of fact, I was a member of Roman Catholic committees at the time of the first Malines conversations, and I well remember that the hope was that Lord Halifax, at least, would become such a convert. In any case, even if the individual Roman Catholics who participated in those "talks" had broader aims, the only result to be expected was that the talks would be repudiated by the Papacy. The recent encyclical is equivalent to such a repudiation. Let it be clearly understood, then, that until some drastic change occurs in the Papacy, such "conversations" are quite futile. The Roman Church has no desire to "understand" Anglicans or others, or to "lessen the divergencies." All it desires is to make proselytes. Such "conversations" as the Malines ones are regarded by Rome as a means of obtaining influence over outsiders and thus promoting propaganda.

THE ENCYCLICAL

The encyclical, then, should occasion no surprise to any one. However, it is useful to examine it from another point of view: namely, to look at its actual statements, and see how they compare with theological history—in short, how far are they true?

Christian unity, says the Pope, already exists. It is embodied in the Roman Catholic Church. All any one has to do is to "draw nigh to the See Apostolic . . . and submit to its teaching and government." As to the efforts of people whose object is some other kind of reunion, such persons use "enticing words and blandishments hiding a very grave error, destructive of the very foundations of the Catholic faith."

Let us look, however, at the encyclical's description of its own conception of the Christian Church: which it holds to be synonymous with the Roman Catholic Church.

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It would, the encyclical declares, be blasphemous (*quod non affirmare, blasphemum est*) to say that Apostolic doctrine "has been sometimes obscured in the Church," or has been "obscure and uncertain," or that "the deposit of truth . . . must be sought with laborious effort," or that "people following contrary opinions" can belong to the Church, or that the Church's government "has been brought in little by little according to the conditions of the times." Indeed, the encyclical asserts that Roman Catholic doctrine (which it takes to be one and the same as Christianity itself) "is contained in unchangeable Revelation" (*inmutabili revelatione continetur*); it is wrong, it says, to say some dogmas are "fundamental," and others not; for all dogmas are equally certain—"Has not God revealed them all?" The One True Church "remains visible, and exactly the same," as Christ set it up.

The above, be it remembered, is intended by the Pope as a description of the *Roman Catholic Church*. What, however, does history clearly show?

It is obvious from historic facts that doctrines, now defined by the Roman Church as binding articles of faith (and thus as integral parts of the "unchangeable Revelation") have been "obscured" and "uncertain" in that Church; that "laborious effort" has been required to bring them to the position of defined dogmas; that, on doctrines which in the Roman Church are now held to be revealed truths, men have "held contrary opinions" and yet belonged to the Church; and that the present Papal system has grown up "little by little according to conditions."

The encyclical refers to the dogma of the Immaculate Conception (which says that the Mother of Jesus was preserved from all taint of original sin). That dogma, declares the encyclical, must be believed "with the same faith as the mystery of the August Trinity." Yet it is clear from acknowledged historic facts that, more than a thousand years after Christ, that doctrine was so "obscure and uncertain" that even St. Thomas Aquinas (one of the greatest theologians recognized by the Papacy: he is called "the Angelic Teacher") summed up against it. Addis and Arnold's *Catholic Dictionary* (ed. 1917, p. 441) says that Duns Scotus "gave his opinion, in favour of the Immaculate Conception, with a timidity which clearly betrays his consciousness that the general opinion was on the other side."

Another dogma which the encyclical declares must be believed "with like faith as that with which the August Trinity is believed," is Papal infallibility "as defined by the Vatican Council."

How can it be denied, however, that that dogma has been "obscure and uncertain"? The Council of Constance (1415) decreed that the Pope is subordinate to the Council "even in matters pertaining to faith." It is said, by Roman Catholic theologians, that that decree was *ultra vires*. The fact is, however, that it was the basis on which the Papacy was reconstituted after the Great Schism of the West, and the whole succession of Popes, from Martin V. to Pius XI, now reigning, dates from it. If the decree was *ultra vires*, that succession rests on an invalid basis. Accepting it as a valid decree, it contradicts that of the Vatican Council of 1870, which expressly declared the Popes infallible "even apart from the consent of the Church," i.e., they are subordinate to no one. If the 1415 decree was valid, it contradicts that of 1870. If it was invalid, the whole position of the Papacy is uncertain. In any case, it is mere plain fact that the Papal authority and infallibility have been "obscure and uncertain." Again, how can it be said that the Roman Church's government (even in matters reckoned as *essentials*) has not grown "little by little"? What would the Nicene Council have thought of Papal Infallibility as now taught?

"DEVELOPMENT" AND TRUTH

True, the encyclical has a section on what is popularly called "development of doctrine." That process—by which dogmas have been from time to time declared articles of faith, although they had not been so enforced previously on the whole Church—cannot be reconciled with the encyclical's general description of the "immutable Revelation." If for ages some dogmas, now enforced as parts of that Revelation, were denied without loss of the deniers' membership of the Church, then the dogmas must have been "obscure and uncertain."

It is clear, then, that the encyclical describes not the real Roman Church, but an ideal, imaginary one. Statements contrary to fact, however, will eventually be recognised as such. If truth is truth, the future holds for the Roman Church a crisis which will lead to far-reaching changes.

Thanksgiving and Humiliation:

A Study in the School of Prayer

By Rev. E. SHILLITO, M.A.

"Now when He had left speaking, He said unto Simon, 'Launch out into the deep, and let down your nets for a draught.' And Simon answering said unto Him, 'Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net.' And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.'"

THANKSGIVING and Humiliation are twin themes of importance to-day. Are they two that must be taken apart? Must we give thanks, and then, as it were, change the key of our prayers, and humble ourselves? Or must we not regard them as part and parcel of the same movement of the soul? Surely if we are giving thanks to God we must humble ourselves. Thanksgiving, if it is true and sincere, must be accompanied by penitence. Nations sometimes, when they are in difficulties, or they suffer defeat, call for a day of humiliation, and rightly. Nations ought also to call for a day of humiliation when they are in the hour of victory. If our lives, when things go hard with us and it seems as if God had left us, we humble ourselves. But are not the truest moments of penitence in our lives those times when we are overwhelmed by the mercies of God? It is the goodness of God that leads us to repentance.

PERSONAL ABASEMENT

You remember the story of that morning by the lake of Galilee, when Simon put out at the Master's word, though he had toiled all night and taken nothing; and how he enclosed a great multitude of fishes, and

how in that moment penitence was in the heart and on the lips of Simon. "Lord, depart from me, for I am a sinful man." I imagine, it was the thought of the lavishness and the goodness and the power of Christ that moved him; and, more than that, that look of holiness, which no one who saw Our Lord could ever miss, that brought home to him his own sin. We are sometimes amazed by the fact that the greatest saints, as we count them, always speak of themselves as the chief of sinners. On the side that faces us, they are clearly not the greatest sinners. But they are not thinking of that side at all; they are thinking of the side of their life that faces God, they measure themselves against a standard which we do not see. They are conscious so much of the grace of God that they know their sin. I do not think we are ever fully conscious of our sin until we are aware of the forgiving and redeeming love of God in Christ Jesus. Therefore, when we meet together for prayer and are called for thanksgiving and humiliation, we cannot separate the two. We give thanks to God for all His manifold mercies to us. That brings home to us at the same moment our own failure. God has done so much, and so little has been given to Him on our part. We are conscious of the mercies of God, and at that particular moment we are bound to say to ourselves, "If He has done so much with so little given to Him, what might He not have done if we had offered to Him all we had to give?"

CAUSES FOR THANKSGIVING

As we look about in the world to-day, for those whose eyes will take a wide range there is abundant cause for thanksgiving. If we only look at our own immediate setting it may be that we are inclined to despair. But if we look out upon the world we cannot but see that we are living in one of the great

days of history and one of the great days of the Son of Man. If we think of the Gospel and its progress in our own Island there may be reason for sorrow; we may long to see a more rapid progress. But if we look out upon the world, in the last sixty years more has happened than in centuries before that time. There are men living to-day, men to whom you and I have spoken, who have seen the Church of God begin a great and glorious history in countries like Uganda, or Corea. Only this last year Dr. Lumsden came back from Livingstonia. He was one of the group of men who sang "The Old Hundred" as more than fifty years ago the ship went into Lake Nyassa. He has lived to see a great church arise around that lake and a Christian society come into being. You could find men still living who can recall the beginning of the Church of Christ in land after land. All this has happened in our day. Things that kings and prophets desired to see, we have seen. Somehow or other we are ungrateful for all these things. We seem to come to God with a suspicion in our minds that His greatest days, if one might use the word, are in the past, and as if all the mighty works of God belonged to past days, and as if all the heroes lived in other days. There is no better cure for any one who thinks along such lines than to read the story of the progress of the kingdom of God in the present day through our great Missionary Societies. Those who belong to these Societies have no temptation to think of this age as an age in which the mighty hand of God is not working. We know it is working to-day marvellously.

CO-OPERATION AND PROGRESS

Yet that should surely bring penitence to us. We have offered to God the enthusiasm and service of a group within the Church of Christ. If the Church of Christ itself had offered all it had to give, what might have been done? It has been groups largely that have done what has been done; and all honour to them. The day is past for this work to be in the hands of any group, however devoted. It is an hour when the whole Church of God must offer itself to Him for the carrying of the Gospel, with all that that means, into other lives. But even on that side we find that we have much for which to be grateful. We see to-day that the call of

the world has begun to come home to Home communities. We ought to be deeply grateful to the movement which in this Island, in the last year, has led so many who have not hitherto considered that this claim of Christ for the whole world was of any concern particularly to them to realise that every one is needed, and that the whole Church must give itself to win the world for Christ. There never was a time when the conscience of Christian people in this matter was more awakened than to-day; and for that we ought to thank God. He has used means that have been offered to Him by His servants with marvellous effect in our day.

Apart from that, in our own country there is much for which to thank God. There is so much that Christ is doing. Outside the Christian Societies there are means whereby He is speaking to men. We ought to be grateful for such things as the use of Wireless for carrying the Gospel of Christ and the comforts of Christ to many who sorely need these things, and who would not have them without such means. We thank God for that witness to the truth of Christ in the very heart of our nation, day after day, week after week. We ought to be thankful for books that are being read which awaken men; for such books as "The Christ of the Indian Road" and others, and for the way in which men are showing their interest in the Gospel of Christ, even if their interest is not with us altogether, and even if they criticise the Church of Christ, as they do. The true answer to criticism is humility and not pride; it is for us to see what in us there has been wanting. How have we failed? That so many of those who mean well and seek for right things are turning away from us? An interest in things religious, which does not lead men to the Church of God, ought to make us humble.

THE SIN OF UNBELIEF

When we reckon up as far as we can all the causes for thanksgiving, we are humbled to the dust. What have we offered to God for His use? In the old world Simon offered Him his boat and net and all he had to give. What have we offered to God for His use in this world? How little it is, and how humble we ought to be to-day when we think of what He has done through that little. So

we are led once more to penitence. We do not say what Simon said, "Depart from me, O Lord, for I am a sinful man." I think some of us would rather say, "Come and abide with me, O Lord, for I am a sinful man." We need His presence all the more when we see the greatness of His purpose, and how little we have given for its fulfilment. For the greatest sin of all surely is unbelief, the unbelief that will not stake everything upon God and His Kingdom. That is the sin that comes home to us, for our sin has meant delay to the Divine purpose; some of those who are seeking God in other lands have not found Him because the word has not come to them yet. It has meant delay and grief to the Spirit of God. We humble ourselves to-day even as we think of His great mercies. The true end of thanksgiving is not pride, but humility. The true cry of the soul, when overwhelmed by the mercies of God, and by the vision of Him, is, "I am a sinful man, O Lord." If I had not been a sinful man I should have offered more unto Him, and His kingdom would have been enriched by all that I had to give, by all that now I have withheld.

Therefore to-day we should all think of these two motives of our prayers as being two, and yet one—to thank God, and to

cast ourselves in all humility at His feet. They are two things, and yet one, and the one leads to the other. The generous love of God leads to penitence. I have no doubt that even on the day of Pentecost, when so many responded to the call of Simon Peter, after that crowd had all gone and he was left alone with the Lord—I have no doubt he still said, "I am a sinful man." A sense of the Divine glory and power and mercy will always bring us to our knees. What have we that we have not first received? All that is good in our lives has come from the grace of God. What cause is there for pride here? How much we have thwarted that grace, how much we have hindered the coming of Our Lord into our lives, how much we have delayed His purpose in the world!

It is not for us to lay blame upon Churches or Societies. First of all, the blame must rest upon each one of us. For, after all has been said, the great problem of Christ is not with Societies or Churches, but with individual souls. I am the Missionary problem, I am the problem that faces God, and to-day in penitence, not simply for the failure of Churches or Societies, but in penitence for my own failure, I should come to the throne of grace.

Common Prayer.

LET US GIVE THANKS—

That the time of the singing of birds is come; and the flowers appear on the earth, which is the Lord's, and the fulness thereof.

For the many who in the presence of the powers of evil ride victoriously and overcome them by the Blood of the Lamb.

LET US PRAY—

For Protestant Europe and all Evangelicals facing the subtleties of the Roman Church in her enmity to freedom and spiritual progress.

For the General Secretary who leaves London the 24th of March for Transylvania and other parts of Eastern Europe; that all travelling mercies may be given him and grace and wisdom in numerous interviews and more public gatherings.

For the presence of God the Holy Spirit to accompany the meeting and proceedings of the General Missionary Council to be held in Jerusalem during April, and for blessing on the opening at the same time of the new Bible House in the same city.

That the financial year may close without deficit, and the Thanksgiving Fund receive the help still required (£550) to complete the first half of the amount appealed for (£10,000).

For guidance in furthering the campaign to answer the present challenge to the Reformation, especially that aspect which concerns the Bishops' amended Prayer Book Measure.

For the Council, in all their responsible deliberations and decisions on matters of central and vital importance touching unity and co-operation. Also for all agents and workers of the Alliance at home and abroad, and all in every place furthering Truth and Love as the basis of faith and fellowship.

"Ye also, helping together by Prayer."

"The Lord fulfil all thy petitions."

Reunion Notes.

A Babel of Opinion It is certainly true that all men cannot think alike on all subjects. But just as all men will acknowledge that the sun is the source of light and heat, so all Christians acknowledge the Lord Jesus Christ to be their Lord and Saviour. We expect Christian men to take this stand and to show by all they do that they are firmly rooted on this point. It is a fact that all men who are striving after truth do not reach this assurance and we respect honest men wherever they are found. But we have seldom seen a stranger conjunction of names and writings than a recently published series of Booklets called "Affirmations." The writers have no common standpoint—the Committee in charge of the Editing believe that the Spirit of God is working through all honest minds and the booklets give expression to the thoughts of men who accept and men who reject Christianity. We have read the six volumes published and after reading them, we wonder what message they have to the hearts of men seeking relief from the power of evil and strength to fight against sin. Intellectual uncertainty necessarily leads to weakened belief, and it is impossible for the student to go through pages which at one and the same time stress the existence and deny the being of a personal God. We know that this is the case and are not surprised to recognise it in volumes published by the secular Press. It seems strange to us that a body of Christian men should make themselves responsible for a series of this character, that can only end in confusion of thought and loss of the sense of certainty that God is and hears prayer. We are convinced that many are deterred from accepting Christ by knowing the strange comprehensiveness which is happy in the co-operation in what should be a religious literary campaign, of those who teach what is not taught in Divine Revelation and often contradict directly what is fundamental to the Christian Faith. Affirmations may have any meaning according to the character of the man who makes them. Mere intellectual individual honesty is not sufficient equipment of the guides of men to God.

Religious Observance in London We have long known that there has been in recent years a woful falling off in Church attendance. Some look upon this with a smug satisfaction as proof that the Church has done its work, and that outside the institutional Church the people have become Christian in thought and life. Temperance meetings have ceased because the vice of drunkenness has ceased to be so wide-spread, and likewise Church attendance has been abandoned because the need of worshipping God in His House has ceased owing to home worship and private prayer. Some such argument as this lies at the back of much that passes for wisdom, but those who know the lives of the non-Church goers from the owner of a motor car to the frequenter of Sunday games are aware that lapsed Church attendance is accompanied by disregard of the worship of God in the private lives of individuals. The facts have been brought home by articles in the *British Weekly*, giving the figures of those attending Churches in a working London class district and in a suburban middle class part of Greater London. In the former he found that in a section where the population has decreased less than four per cent. since 1901, the attendance at the Church of England had fallen from 4,518 to 1,360, in the Free Churches from 5,427 to 1,370 and in various halls it had increased from 945 to 1,170, although in the last mentioned the fall from 1886 to 1902 was from 1,989 to 945. The compiler estimates that one person out of twenty-two attends a Protestant place of worship in this part of London. Less than 4,000 attend any place of worship in the entire district. And we regret to say that our own observations in working class areas bear out this alarming state of affairs. We do not believe that any census enumeration in similar districts will alter the general impression that of the working class population less than five per cent. attend the House of God. This is appalling, and the call made to the Churches to set themselves in order to carry out their Master's command is insistent. The falling off has been continuous and there has been no attempt

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to stay it by those who should realise the facts.

A Middle Class Suburb Some thought that the middle class districts would yield better results. In one of these with a population that has increased one-third in the last twenty-five years a census was taken. One new Anglican Church, which is thinly attended, has been here erected and the comparative figures read 1902, 4,642, average attendance per service, 211—to-day with double the population 3,000; average attendance per service 110. It is estimated that while in 1902 one in six attended service—at present only one in eleven does so. Roughly speaking the proportionate attendance of the middle class is double that of the working class, nine per cent. as against four and a-half per cent. Surely this is disquieting, for a quarter of a century ago among middle class people it was certain that given a place of Worship, well fitted and ministered to by a good man, a congregation was sure to attend. With double the population to that which lived there in 1886, attendance has fallen off nearly forty per cent. We are aghast at these figures and can find no consolation in studying them. If the slump continues, the future of organised Christianity in England will be sad indeed. The chief enumerator, after giving reasons for the decay of public worship, adds, "My hope lies in the Evangelicals within and without the Anglican Church, under the stress of things joining in fellowship, witness and effort to present a common front to the world, the flesh and the devil." We believe that much is to be said for this, and are convinced that the day is drawing near when the Spirit of God will move among the people, and rouse them from apathy to a stern realisation of their duty. The Good Lord Jesus has not had His day—it has only begun, but the spirit of Unity is needed to an extent never before required. Evangelical Christianity will alone win the people to Christ, and when won there will be no difficulty in filling our Churches.

The Message We must have a definite message to the people if they are to be gained for Christ. As long as preachers talk about things and affirm nothing, save a vague, optimistic view that God is good and will not judge harshly

the sinner, there can be no hope of revival. Even the existence of a Personal God is left an open question by some, who revolt against traditional theology. The Cross is the divinely appointed way to salvation, and man needs salvation from sin, and power to live a godly life just as much as ever he did. The great mysteries of life remain with us, and the fancy crazes that attract so many are the result of unfaithfulness in preaching the Christ of the New Testament—God and Man who died for sinners, and rose again to give them the power over sin. The young, strong and free of to-day are no different from their fathers. They have to meet the same temptations and they have failed just as much as their fathers. When the Gospel reaches them, they are just as noble in their sacrificial work as their parents. But they are not being reached and this means that the Church is not being recruited by a stream of young volunteers. A lack of definiteness in the pulpit is being accompanied by a falling off in the pews. The two go hand in hand. If a man has no definite Gospel to preach he fails in his mission, and the absence of definiteness in one pulpit carries with it a distrust in Christian teaching among those outside. We are in the presence of the most solemn call that figures have ever made to Christian people. Is England to be allowed to lapse into Paganism in the Twentieth Century? That is the question of questions for all the Churches.

The Prayer Book Crisis We deeply regret that although the Houses of Clergy and Laity in the Church Assembly have asked the Bishops to insert a declaration saying Fasting Communion is not obligatory, and that Our Lord is present with His people at all times, the Revised Book still contains the Alternative Communion Office and Rubrics sanctioning Perpetual Reservation. It has no essential change from its predecessor and the Protestantism that follows Scripture is attacked and thrown overboard by the Revision proposals, in so far as the Holy Communion doctrine is concerned. The Rev. Dr. Carnegie Simpson, who did his utmost to support the Bishops, has now written saying that the plain part of the Bishops is—if they wish to secure the Book—to drop once and for all the permission to reserve perpetually, and to brave the opposition of those who urge them to take another

course. He has written these ominous words: "The issue is not merely rubrical, not even doctrinal; it is ethical." He means that when it is declared that Reservation is to be for the sick only, and the conditions of reservation enable those who are determined to adore the Reserved Elements to do so, it is not straightforward to enact Perpetual Reservation which is not needed for the communication of the sick. We are certainly living in tragic times when a man of the character of Dr. Simpson—an intimate personal friend of many Bishops—accuses his friends of not being straightforward. The exigencies of ecclesiastical compromise have, in the past, caused honourable men to give their support to what was afterwards found to be morally indefensible. It will be a sad day for religion in England if it be current among the people that the leaders of the Church of England are charged with acting unethically, and have no real reply to make to the charge. There are theological disputations that can be discussed without any lack of ethical error being attached to the disputants, but when a conclusion reached is so described by one of the most generous minded Christian teachers in the country, we confess we feel a shudder, and wonder what the effect will be on the non-Church going community.

Some of Friends of the Alliance have criticised the action of the Council in intervening in the Prayer Book controversy. They say that the Alliance, as an interdenominational Organisation, ought not in any way to interfere in the internal affairs of any Church, and that the Prayer Book is a purely domestic concern of the Church of England. Has the Alliance no place when a doctrinal issue is raised in connection with the National Church, even when that issue is calculated to change its doctrine in a non-Evangelical direction, and to restore to the worship of the Church practices abandoned at the Reformation as false to the preaching of Holy Scripture, and the source of many superstitions? Is it no business of the Alliance to contend for the Faith delivered by the primitive Church to the Saints, and found in the pages of Holy Scripture? Has the Alliance to stand aside when it sees teaching of a Medieval character restored to the worship of the Church, and the way to Rome made easy for those who worship in that

Church? The Alliance has always taken a firm and resolute stand on Holy Scripture as the final authority in all questions of Faith and Morals, and when Scripture is being abandoned, and the traditions of men are being followed, it was its plain duty in a Christian and emphatic manner to express its convictions, and do all that lay in its power to prevent a calamity. We have no desire to interfere with the freedom of any man's conscience, but as long as men strive to re-introduce false teaching into the National Church we are forced to sacrifice our own desire to stand aside for the sake of personal peace and to do our duty. We have done no more than this. To have done less would have meant blameworthy acquiescence in what is wrong. And we know that we have, in what we have done, the sympathy of the great body of Evangelical Churchmen, and the Free Churchmen of the Country.

The Alliance and Modernism The Alliance has endeavoured as far as it could to oppose the rising tide of modern rationalism which assails our Faith.

It has done so because it could do nothing else and be true to its history. Whether Modernism was found in the Church of England or the Free Churches it was equally criticised by us, and we did that which it was our duty to do in defence of God's Word and the historical truth of the Miracles in Our Lord's life. By so doing we never imagined we were guilty of interfering in the internal affairs of the Churches, and the charge was not brought against us of so doing. When the great National Church which gives constitutionally all citizens responsibility for its teaching is in danger of being medievalised, surely because this Church alone runs the risk, it is not wrong for the Alliance to bear its part in the defence of Scriptural Truth. We oppose Modernism and Medievalism on precisely similar grounds. Both are untrue and opposed to the Revealed Mind of God—the one rationalises Christianity into a non-miraculous religion—the other sanctions the superstitions that have attached themselves to the Church in the course of ages and leads men to practise sub-Christian methods of worship. The Alliance would be unworthy of the trust reposed in it by its friends and supporters all over the world if it did not refuse to listen to the advice, to do nothing lest it may lose friends at a time when the

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National Church was in danger of reverting in its Formularies to the medieval doctrines abandoned at the Reformation and inconsistent with its formularies.

Disestablishment. Some of our friends think that the Alliance as the champion of religious freedom should also stand for religious equality, meaning thereby Disestablishment in England. It is said that the present Book of Common Prayer contains teaching opposed to the New Testament evangelically interpreted, and this ought to be an additional motive for our undertaking the campaign. Our friends misjudge the attitude of the Alliance. It has been and is neutral on the question of Disestablishment and has always had on its Council supporters and assailants of an Established Church. They have worked together in perfect amity for the furtherance of Evangelical Truth and have looked upon the Establishment problem as one that does not concern doctrine. And they have also found that in accordance with the decisions of the highest Ecclesiastical Courts, Ministers and Members of the Church of England can hold and teach without let or hindrance Evangelical Truth in all its fulness. As long as this was the case, it never endeavoured to interfere with the internal arrangements of the Church of England. When changes are proposed in the Prayer Book with the avowed object of satisfying those who revert to Medieval teaching and desire to restore the doctrine of the Mass, then it became the duty of the Alliance to take a firm stand against any such changes in the teaching of the National Church, in which every citizen has constitutional rights. To have acted otherwise would have been calculated to show the Christian Public that the Alliance preferred silence to outspoken courage, ease to the possible forfeiting of some friendships. Every step taken in these difficult and trying days undoubtedly involves risk. There was only one possible course for the Alliance—adhesion to its fundamental principle that Holy Scripture is the final test of doctrinal Truth and Error, and that the approach of the individual soul to God is unmediated by any priestly caste. The Alliance took its stand and has done all in its power to unite Church and Free Church Evangelicalism in opposition to the medieval changes in the Book of Common Prayer.

The Alliance. The Annual Meeting of the Liverpool World's Evangelical Alliance in Liverpool proved the hold its principles have on that city. The Alliance owes much to the Chairman of the local Committee, Mr. T. A. Leigh, whose generous Christian character and faithful witness have won for him the affectionate regard of his fellow citizens. It was cheering to find among the speakers men like the Rev. J. B. MacDonald (successor of the famous John Watson of Sefton Park), Canon Plummer, the Rev. J. J. Armitage, and the Rev. Wm. Galbraith, all of whom bore testimony. Dr. MacDonald stated that John Bunyan probably more than any other man had given Evangelicalism a sure place in the hearts of the English people. Canon Plummer emphasised the essential unity of all who love and follow the Lord Jesus Christ. He did not look forward to visible unity, but he greatly felt the need of all supporting one another and contributing what they had been given by God to the richness of the whole. The Rev. Wm. Galbraith dwelt on the need of lives lived for Christ and manifesting His power in their daily intercourse. The Rev. J. J. Armitage declared that in the Alliance they had principles which if adopted would give a dynamic to social reform and regeneration to the whole world of politics. In his address to the General Secretary, Mr. H. M. Gooch, said that the Alliance did not seek controversy, for the spirit of the Alliance blended Truth with Love, but when the revealed Truth of God ran danger of being corrupted of human error the Alliance had to guard the deposit. The Reformation had given them great blessings and they had to oppose anything that would undo its restoration of Gospel Truth to the Nation. The entire proceedings proved that the Alliance has a warm place in the hearts of Liverpool Evangelicals of all denominations.

A Change of Name. In Scotland where the Reunion scheme is nearing its consummation, the Church of Scotland has dropped from the title of the Church for registration purposes the word "Established." The Registrar-General has expressed his approval of the alteration, and the Moderator has written—"the terms Established Church of Scotland were obviously wrong, for it is not the Church that was established, but a particular form of Church

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government." Now when the dawning of the day of union between those who are fundamentally at one approaches it is well that the word Established should be dropped, for the words Church of Scotland themselves express the fact that the vast majority of Scotch Christians will be members of that Church. Everything that smooths the way to union is to be welcomed, and although names may be little things they very often mean a great deal. Human beings are influenced very greatly by symbols, and a title is a symbol that, while inspiring affection among some, may call forth hostility among those who see facts from a different angle. The history of the Establishment in Scotland is different from that in England. In Scotland there has always been fundamental doctrinal unity between members of the Church of Scotland and the other Presbyterian Churches. In England there has been a development on lines that led to separation with differing ideals of organisation, and in later years there has been in the National Church a conflict of ideals that threatens its unity. No one can argue from Scottish analogies in considering English problems connected with Reunion and State connexion. The situations have very little in common.

The Evil of Nothing has been more surprising during recent months than the way in which opinion has been kept in suspense by the vague utterances of those who should lead. There is an old pagan motto that has been often forgotten, "A friend of Plato, a greater friend of Truth," and in the course of recent controversies men in high positions have endeavoured by memories of personal friendship and deservedly high appreciation of the characters of their friends who desire or advocate — for the two are not identical medieval changes in devotion — to minimise matters of the gravest importance. We have seen the convictions of Free Churchmen misunderstood by their Anglican brethren because a small group of men determined that as far as they were concerned nothing should be done to interfere with the freedom of Anglicans to make any changes they wished. They expounded these changes as if they were of little consequence and wrote of them in a vague way that was calculated to stifle any opposition that would have risen naturally. The instant the Free

Churchmen of the country grasped the true situation the self-appointed leaders were thrown over, and true convictions were expressed. We are all human and thereby run the risk of permitting personal attachments to divert our minds from teaching held by our friends, who have accepted positions not in accord with the plain meaning of Holy Scripture and the facts of history. While we desire above everything else to see all Evangelical Christians acting together, we have observed the risks that are unconsciously run by men forgetting in their desire for friendliness that certain truths can never be minimised or explained away.

The Cure of Leprosy For thousands of years leprosy has been a permanent plague of Oriental life. It is estimated that in the British Empire alone there are a million and a-half lepers. And the disease is as terrible to-day as it was in Bible lands when the Old and New Testaments were written. We have largely banished it by good sanitation from Western and Central Europe, but the conditions of life in the East forbid any hope of banishment by the adoption of measures which can only be applied under conditions evolved by centuries of experience. Doctors have sought to discover the source of the disease and its incidence. Is it hereditary? Is it contagious in all its stages? Differing answers have been given and controversy rages among specialists. For many years under the auspices of the Government of India scientific men headed by Sir Leonard Rogers have been hard at work in seeking a cure for the disease. It is announced that success has crowned their efforts as far as the early stages are concerned, and that preparation from the fruit of the hydnocarpus tree are able to bring not only relief but a real cure to those who submit themselves in time to medical aid. This means that the great majority can be cured, and when once the good news is announced and cures are effected we may be sure that concealment will not take place until it is too late to apply the remedy. No expert acquainted with these facts doubts that early cases can be cured before possible infection results. We are indebted to the advance of science for many blessings, and it is of special interest to all who know the place leprosy — the type of sin — holds in Scripture to learn that a cure is possible.

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Nature provides the cure, which man with his God-given faculties utilizes. One by one the terrible diseases yield to treatment, but some of the most terrible are still intractable. May God guide the workers in Hospitals and Laboratories to the remedies!

An Oxford Religious Movement We have read with interest the accounts of a movement among Oxford students which may be the beginning of a revival.

Men on whom denominational ties sit loosely as well as many who are loyal to their Churches meet together for free discussion of religious experience and the strengthening of one another in their daily life for Christ. Observers who have followed the development of the movement are impressed by the earnestness of its adherents and the godliness of their lives. As far as we can see it is a combination of the methods of the class meeting, the waiting upon God of the Quakers and an out-and-out devotion to the Person of our Lord and Saviour. It is finding expression in many unexpected places and men of diverse types are brought under its influence. It is an "all for Christ" aspiration in the generous hearts of youth that seeks in comradeship and mutual help, relying upon the Holy Spirit for guidance, power to live the Christ life and to give expression to it in the light shining in the presence of their friends and acquaintances. The Bible is studied and in the light of the Word men seek guidance as to the right course to follow and the best means of developing their spiritual life. It is early days to pronounce anything like a final verdict upon its character or to indulge in prophecies as to its future. One thing is of enormous value. The members of the groups are much more anxious about living for Christ and in Christ than in the discussion of theoretical intellectual problems. They are seeking full salvation for themselves and are keen on winning others to the Saviour. They have experienced the expulsive power of a passion for Christ and know that what God has done for them He will do for their friends. At a time when so many are satisfied with talking about the things of Christ, it is well to know of a body of young Oxford men who trust the Holy Spirit, show them what Christ wills, and to give them power to live for Him.

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Opened with Prayer We have lately seen notices of an important religious gathering that was not opened with prayer. The reason was not the presence of Roman Catholics on the platform who object to joining in prayer with those who are not Roman Catholics. Perhaps it may have been due to the presence of a distinguished scientist who delivered an interesting address. It is true that sometimes prayer degenerates into a formality—a rushed repetition of familiar words or a saying of a few sentences that have no devotional ring about them. But this is not sufficient reason for abandoning the duty of calling upon God to bless those met together in His Name and publicly acknowledging His might, power and love by spending a time in worship. Without prayer the individual Christian life withers and the corporate life of God's children also will suffer great loss unless He is acknowledged by His people when they assemble and meet together. We are inclined to ascribe the tendency we have noted to the decay of the sense of the Supernatural in religion, and to a feeling that after all Christianity is not so much a Creed involving Worship and a life calling for consecration to God, as an ethical movement for improving social and individual morals and relieving distress. The word salvation is dropping out of use, whereas it is the keynote of Christianity. It is sadly true that when men depart from the foot of the Cross where alone pardon can be had they drift into a nebulous vagueness and cease the practice of prayer. We are often distressed by the small place prayer has in many religious gatherings and ask ourselves if this be the case in public Christian life is it a mirror of individual practice?

Spiritualism We wonder how many who dabble and parley with Spiritualism are aware of its true character. We are not now concerned with the truth or otherwise of the revelations of seances, although we are convinced that they have very little objective behind the accounts published, but with its attitude to Christianity. We have read accounts of Spiritualist Churches, which are a colourable imitation of Christian worship, and know that some Spiritualists endeavour to combine their beliefs with Christian Faith. There is no accounting for the strange comprehensiveness of the human mind that seems able to

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embrace beliefs that are contradictory. History on every page proves that men follow superstition when we expect them to be enlightened. One of the Spiritualist leaders has recently published a booklet, in which he covers with railing sarcasm, many of the most precious beliefs of Christianity. It is true that the development of error in the Church, has led to strange perversion of truth, and this perversion opened the door to an attack on Christian teaching as a whole, although nothing can be more unfair than to attack Truth by dwelling on its perversions, and saying this is what Christ and His Church teaches. As long as the New Testament remains the source and test of Christian teaching, so long must the followers of Christ accept its teaching on the Sacraments of our Redemption, the Atonement and the Person of Our Lord. When Spiritualism covers these with railing ridicule, it is time for all to ask themselves, how can this be true? We sometimes think that attacks similar to that under notice are the fruit of sub-conscious realisation of the little basis the fantastic claims of Spiritualism have, and the effort to ridicule Christian Truth arises from inability to feel assured of the reality of the basis of the cult of the seance.

The Rev. J. W. Ewing, D.D. The Metropolitan Free Church Federation which represents a thousand Free Church Ministers and Congregations has done honour to itself by electing as its President for the coming year, the Rev. J. W. Ewing, D.D., who is an active member of the Executive Council of the Evangelical Alliance. His quiet persuasive manner, his devotion to the service of the highest, his missionary keenness and inspiring personality make us look forward to his Presidency with hopefulness. The Free Churches have very difficult problems to face. They represent half the religious life of England, and they have shared to the full the falling off in Church Attendance, and the adverse influences of the environment of the day. There has been in too many pulpits a reticence of the message of Christ, and a desire to adapt the Gospel to the Ephemeral tendencies of the day. Dr. Ewing believes with all his heart in the Eternal Gospel, and may be trusted to give his brethren a lead that deserves to be followed. If his period of

office coincide with the coming of the Revival for which we have been praying, he is the man to direct with wise counsel and definite guidance the movement. We desperately need a renewal of the spiritual life which can alone bring hope to the hopeless, and power to the sin stricken. And the day is at hand when God will move mightily among His people who trust Him with their all. We pray that our friend may be well equipped with power from on high for the discharge of his responsible duties.

The League of Nations We have been again told that the success or failure of the League of Nations depends on the support given to it by the Churches. We are the last to deny the influence of the Church upon International life, but we have felt that while it is the duty of the Church of Christ to throw all its weight into the furtherance of International Peace and goodwill, there is a grave risk of associating the success or failure of a political organisation with the support given it by the Church. We need to make our support really effective the strengthening of the hold of Christ upon the people of this and other lands. We are convinced that the spread of the Gospel among the peoples is the best way to secure the increased hold of the ideals of the League among the nations. Nations that are not Christian, will not respond to the highest motives to seek peace and ensue it. We have the saddest memories of the counter manifestoes issued during the war by Christian groups, who were unable to see the point of view adopted by the enemies of their Nations. Even those who, on the eve of war, were meeting to cultivate International Goodwill, soon found themselves in opposing camps. Real Christianity is the cure for war. Anything short of this is a broken reed on which men will lean to their own destruction. The time has come for Christian leaders to devote their main endeavours to remedying the shortcomings of their own Churches, and although support for the League should not be withheld until this be done we venture to think that the full influence of Christ will not be felt until the Churches that honour Him as their Head are alive to their home responsibilities. It is not the main duty of the Church to become the champion of international political idealism. This it ought to do, but the task of

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winning fellow countrymen to Christ is the chief duty, and this can never be neglected by giving our main strength to other causes.

Malines Bishop Knox has written a striking pamphlet on, "The Malines Conference and the Deposited Book." (Church Room Book, Twopenny.) With his accustomed skill, he sketches briefly the history of the Conference, and proves that their object was to pave the way for Union between the Church of England and the Church of Rome. In discussing the teaching of Newman's famous tract, X.C., which was accepted as the true exposition of Church of England Theology, Dr. Knox writes, "The passion for re-union is so strong that by it men are persuaded to believe that English theologians of the 16th century seriously constructed articles of belief which were intended to teach the very opposite of that which they seemed to teach. In the ordinary affairs of daily life, the action attributed to the reformers would be counted dishonest. No such duplicity is ever attributed to those who composed the Council of Trent. It has been left to some of our Anglican theologians to charge our Reformers with this form of duplicity." It is this that makes the present situation so painful. The whole of history is being perverted to meet the needs of a movement which disowns the reformation, and when faced by facts, misinterprets them so unnaturally that ordinary folk are bewildered. Dr. Knox shows how the Anglican Conversationalists gave away position after position asserted in the Formularies of the Church of England, and that the surrender is repeated in the Deposited Book. We refer our readers to the pamphlet in which they will find facts succinctly stated by one who has studied the entire question.

Dr. Gillie's The funeral service of Rev. Tribute to George Hanson, D.D., was the occasion of a beautiful tribute by Dr. Gillie to his friend and predecessor at Marylebone Presbyterian Church. In his touching panegyric Dr. Gillie said: "Our friend and father has gone from us after forty-seven years in the ministry of the Gospel of Jesus Christ. He began to work as an ordained minister in Ireland as far back as 1861, came to Marylebone Presbyterian Church in 1898, and began his fifteen years' work in

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Canada in 1911. It seems strange to us that in the providence of God he should have been brought back to England for only eighteen months' ministry, but it has been very good to have him with us for this little time. Opportunities for a wider witness to the Saviour, to Whom he was so wholly devoted, had been flowing in on him, for he served a larger field than his own church, having rendered conspicuous service in the World's Evangelical Alliance and the Metropolitan Free Church Council. Well-beloved everywhere, he was never better loved than in this great City of London, which he had made in a special way his own. We loved him for himself, so upright, so debonair, warm-hearted towards God and man, with a charm and fragrance in his personality which we all felt. But he was more than a brother beloved. He was a good soldier for Jesus Christ, eminent in the ministry of the Word, labouring to proclaim the truth which he had richly experienced, that Our Lord Jesus Christ is the living Saviour and the greatest and truest comrade that man can have. If I am to single out one quality in his faith and experience above another, it is this: his deep and ever-developing assurance that Our Lord, Who is on the Throne of Heaven, companies with His faithful ones in a fellowship sacred and intimate beyond the dreams of men of the world. He made men feel that he not only had a Saviour, but also a Saviour's presence with him. In his ministry he won many to the great allegiance, and made faith stable where it was wavering, courageous where it was timorous, and eager where it was torpid. In Marylebone Church, some of the most eminent helpers of that congregation became associated with it during his ministry there, more than 20 years ago. His sense of vocation was undimmed to the end. That is what makes it hard to lose him from our midst. He had no feeling that his work was finished. He did not cry, 'I am tired, unbody me.' But we may say it with reverence and thankfulness, heaven will be no strange place to him. He was not fettered to earth, though his affection for his own, his friends, and his congregations were so warm and deep. I doubt not that he got a great welcome to the Father's House, where many friends of his ministry are stored. Even while we mourn we are comforted, for when we remember him and his work we can give God great thanks."

World Mission Notes.

A New Quarterly The Society for the Propagation of the Gospel and the Church Missionary Society have killed their old quarterlies and have joined hands in founding a new quarterly, which is not published by either, but is issued for the Missionary Council of the Church Assembly by its Press and Publications Board. This is in many respects a new departure of great importance. There were many reasons for the step. The issuing of the old Quarterlies was precarious. The Missionary Council has won, or, shall we say, has acquired, a new position in the life of the Church of England through the organisation that has followed the passage of the Enabling Act. It was natural that the prestige of the Council should demand the establishment of an organ, and therefore the way was clear for the dropping of old friends and the founding of a new Missionary Magazine. Canon Garfield Williams writes: "Behind the cold print of this first number of the Church Overseas lies a passionate desire on the part of the societies that nothing in their own personal and sectional loyalties, and in their legitimate pride in their own work, shall stand in the way of the accomplishment of the task of making the Church at home face its responsibility overseas." The two Societies maintain their own monthly literature, but the Review will be the work and responsibility of the Council.

Church Missionary Organisation In the Church of England Missions are the work of voluntary Organisations within the Church. The Church as a whole had no responsibility for their foundation, and until lately had no definite official nexus with the greatest of them. It is true that Bishops held honorary positions. The Archbishop had a definite place in the provision of Bishops for overseas work, but in the sense of official control, the relation was one of good-will. The Societies stood for ideals that were acknowledged to exist side by side in the Home Church, and they maintained their work in accordance with these ideals. Many years ago a Missionary Council for the Church was established, and it is

not too much to say that for a long time its chief work was the annual reception of foreign workers by the Archbishop in the Church House. But, little by little, its prestige grew and it served as a kind of liaison between different Societies. Then came the Enabling Act and the Church Assembly. The Missionary Council then became an official body with definite functions, two full-time Secretaries and a regular staff. It considered questions that concerned the Mission work of the Anglican Communion and has been rapidly growing in influence.

The World-Call Reports

The Council is responsible for the World-Call Reports. It has been officially able to gather and group information that could with difficulty have been obtained by any other body. It has organised great demonstrations, and has discussed in its meetings matters of first-rate importance. It aims to be the voice of the missionary activities of the Church of England, and to speak with unrivalled authority on questions of policy and the inter-relation of the work of the different Missions. But the Societies will still remain and are very jealous of their independence. The future place of the Council in its relation to the Societies cannot now be considered. It is enough to say that at present cordial and sympathetic relations exist and they work harmoniously. It has been one of the declared objects of the World-Call to unite all parties in the national Church in a common enterprise, and it is hoped by so doing to bring about more co-operation at home and abroad.

Free Church Missionary Societies

The relation between most of the Free Church Missionary Societies and their Central Bodies is organic. They are a definite part of the work of the Churches, and are maintained as part of connexional activity. There is nothing haphazard about the relation—the Societies, although so called, are in reality part of the general Church life. It would be impossible to imagine two Wesleyan Foreign Missionary Societies working side by side. They would soon be fused by the pressure of Methodist

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opinion, and the Conference would very soon make an end of the anomaly. But the Church of England owes the peculiarity we have mentioned to the existence of different parties within the Church. The Prayer Book controversy has made this plainer to all who take an interest in religious life, and Free Churchmen will watch with sympathy, the outcome of the effort made by the Missionary Council of the National Church to bring about co-operation in missionary enterprise.

The Church Overseas This new Magazine is frankly denominational, and in tone reflects the outlook of the Church of England. Its articles are well written and cover much ground. But the Essay that has greatest appeal is by M. Cicely Hooper, who writes of the effects of commercial enterprise and colonisation in Central Africa. The picture she draws of the young African who founds a home and finds himself compelled, on economic grounds to leave it and work elsewhere, saddens. It is ruinous for the man and ruinous for the woman, and the tragedies that follow are left to the imagination. She blames the dual policy for Africans and Europeans for the evils she describes, and says: "If Christian nations are honest in their desires for a better Africa, then there is much to be done, and done quickly, before African homes are filled with distrust, and lest in sowing the wind, the whirlwind be reaped." The question has never been more delicately pictured and we see at a glance one of the main evils that follow in the line of commercial development. The work of the Missionary is greatly hampered by this process.

China. We hesitate to write with anything like assurance on the condition of Chinese affairs. Following carefully what is said in the best organs it may be concluded that there is a return to a better state of mind, and that conditions are becoming more normal. Missionaries have been permitted to return to their work, and they have met with much encouragement. The general opinion seems to be that in the future missionaries will be more needed than ever before, but they must be guides rather than leaders. The Chinese must be trained to take responsibility and to develop initiative. The Missionary will be by their side to help and suggest, to act as

an elder brother whose experience fits him to advise, and whose character has won respect. It is very easy to conjure objections to this policy. The building of the Kingdom of God is a great adventure and risks must be taken.

China and the Foreigner Do the Chinese hate the foreigners? Is the hatred confined to a class that sees its opportunities of gain curtailed in many directions by foreign standards being adopted in business? We do not think that the Chinese have any more hatred for foreign residents than any other nation, and are inclined to believe that there is more political than personal dislike to them. As for the Missionaries, they cannot expect to be given by the average Chinaman the esteem their home Churches show them. The Nations are ready to surrender privileges granted them in the past, if their nationals are allowed to live peaceably in their adopted country, and as regard the Missionaries, they seek only the privilege of preaching and living the Gospel, which is the one cure that can be universally applied to Chinese ills. They seek nothing from the Chinese—they bring what they believe to be the greatest boon to them. We are still far from seeing a settlement, but the air is clearing and hope is in the ascendant.

Jerusalem Have we any idea of the population of Jerusalem to-day, and its religious distribution? There are about 62,500 inhabitants of whom 13,500 are Mohammedans, 34,000 Jews, and 15,000 Christians, (8,000 Greek Orthodox, 5,000 Roman Catholic and 3,000 Protestants). There is not a single Christian congregation in Jerusalem that is self-supporting. Some of them depend entirely for their existence on help from the outside. There are many reasons for this, as the standard of Church building and of the maintenance of services is fixed, not by missionary standards, but by the sentiment of the great and unique past. No Church wishes to have in Jerusalem a local Church that is not in some way expressive of the debt the home base owes to the Sacred City. And the great invasion of tourists demands a standard far in excess of local need. The small number of Protestants in the City as compared with Roman Catholics and the Orthodox will surprise many who had not thought over past history.

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Missionary work among Palestine Jews and Moslems Since the mandate in Palestine has been administered by Great Britain, a Moslem can become a Christian. There have been eight baptisms in Jerusalem in the past six years. The figures may not seem encouraging, but the wonder is that there have been baptisms at all. The atmosphere is wholly hostile to the penetration of missionary effort among them. And the same may be said of the Jerusalem Jews. This is not a matter of surprise, for the hereditary claims to the Holy Places and Sacred sites as well as to the Land have given rise to sharp antagonisms and fervent attachment to Creed and Organisation. Living together they are apart and Jerusalem is a small place. If the Greek Church would awaken from its age-long self-contentment, and become actively alive to its duties more would be done. The Greek Church is very attractive, historically, [to a certain type of mind, but it has been so long static, and unwilling to adopt an enterprising policy that little can at present be hoped from it in the way of evangelisation of those who are outside Christianity.

The Problem of the Jew Nothing is more surprising to readers of Missionary literature than the conflicting accounts of the present attitude of the Jew to Christ and Christianity. We read that in some places the doors are opening to evangelistic work among them—in others they are being closed with a bang. It is perfectly true that the drift from traditional Judaism is becoming more and more pronounced, but it is not a movement toward Christ, so much as a movement from all religion and an adoption of the modern materialistic spirit. Some observers maintain that, man for man, materialism has conquered more Jews than among any other class of the community. Much of the friendlier attitude is due to the weakening of former convictions and the adoption of intellectual tolerance as a proof of emancipation. This is too often a symptom, not of a desire to know Christ, but of apathy. The great mass of the Jews are still definitely hostile to the preaching of Christ, and it is true to say that this animosity is none the less because it is frequently associated with the acceptance of teaching that is at once anti-Jewish and anti-Christian.

Liberal Judaism It is known to many that in England there are regular discussions between Liberal Jews and what are known as Liberal Christians. We are not surprised that much common ground is found, for too many Liberal Christians are unconscious Theists, and too many Liberal Jews have abandoned the distinctive convictions of their race and hold only a modified Theism. It would almost seem that Liberal Judaism is, to a large extent, modernised Seduceism, and, therefore, when we have modernism in both holding very largely a common platform—admiring the character of Christ but vague as to His Divinity in one part, and equally vague as to the personal conception of the Messiah on the other part, we often wonder what value for the Gospel these discussions are. They are intellectually interesting and informing, they bring Liberals closer together, but do they win any one to Christ?

The Jewish People and the End Time We have been led to make these remarks by reading *The Jewish People and the End Time*, by Rev. S. H. Wilkinson, of the Mildmay Mission to the Jews. He surveys comprehensively the existing situation, and concludes that the End Time is with us, and the return of the Lord is at hand. Without entering into this matter the survey is most interesting, and its summaries are borne out by what we have read elsewhere. He holds that the new tolerance about which so much is heard is akin rather to that attitude of mind which, having no definite convictions, has a good word for everybody. "This is not to be mistaken for Christian love. It patronises Christianity rather than worships Christ. For all that it has such good looks, it is as corrupt in heart as before. It has the spirit of Mr. Talkative, who could discourse as pleasingly on grace as he could participate in the vulgarities of the pothouse." This is a hard saying, but is it not true of a great deal of what we hear to-day of the changed attitude of many to Christ? He is patronised and not followed. He is admired and not imitated. Admiration is easily given with the lips—surrender to Him demands sacrifice men are unwilling to make.

The Other Side But there are other features of work among Jews. There is a gathering in of souls who have seen and loved the Saviour. Wherever the

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Saviour is presented and the New Testament is heard, the Spirit is at work. They have been led to think, and some have come out and confessed in baptism that Jesus is the Christ. And the converts are leading new lives, which have a great influence among their acquaintances. It must never be forgotten that a Jewish convert has to face persecution. If he become an agnostic he is unmolested, but to be baptized means that he has broken with his race and creed and has apostasized. It is this association of religious and racial solidarity that makes it hard for a Jew to break clean away with his past and become a Christian.

The Jerusalem Conference From March 24th to April 8th, the great Missionary Conference meets in Jerusalem. It is really the quinquennial gathering of the enlarged International Missionary Council, which is a permanent organisation set up by the Missionary Societies of the world acting as National groups. It brings together bodies of experts—experienced workers from every part of the field, and this year it will have a large number of native representatives of missionary work. Between sixty and seventy of the two hundred will be Nationals—the new word for natives in missionary parlance—of Asia and Africa. Three main subjects will be discussed. The relation of the Christian message to the non-Christian religions, Christian Education and the relation of the old Christian Churches to the new Churches overseas. These practically embrace all missionary problems of first-rate importance, and the result of the debates will bear fruit in every home Committee Room in every Missionary Church.

Practical Problems to be Faced The race problem is becoming every year more pressing. With the spread of education and the freedom of world intercourse, Easterns and Westerns, Africans and Europeans are coming into contact and conflict. The rights of natives and the claims of colonists are bewilderingly complex. Then, again, the spread of industrialism in the East changes the outlook of the people and brings many of them into a condition of semi-slavery—without proper housing accommodation and the restraints to which their former life was subject. These things may seem outside the Gospel, but they are intimately bound up with it, and Mission-

aries are often the only people who are able to bring influence to bear on authorities or to protect Christians from being exploited unfairly for purposes of gain. Christ exalts personality—man ignores it, when by so doing he makes profit. The problem of rural needs will also be treated, for as at home, the countryside has needs of its own, and education that is well suited for cities is thrown away on rural areas, and it is necessary to adapt our schools to local requirements. It will be seen that the spread of missions carries with it the emergence of fresh difficulties that must be met.

The Greatest Problem When all else is considered, the most pressing problem is the old one of co-operation. Missions now work with bases in four Continents (there may be bases in Asia, if so, we do not know them). All have the one great objective, and all have the same aspiration. Much has been done to prevent overlapping and to utilise the men and means to the best advantage. But much more remains to be done, and Jerusalem may be the beginning of even a greater movement than Edinburgh, 1910, was. The child may accomplish more than its parent performed. As we sat in Lausanne and heard the cry from the Mission Field for Unity, and the inability of the Conference to give a lead, we felt that a wider vision was needed than that of mere Order. The Faith that trusts the Saviour can do this if it be ready to follow Him. May Jerusalem, 1928, give the much-needed lead.

The Church of Finland We have received from the author a charming booklet by Dr. Lehtonen, "The Church of Finland," which tells us much of a little-known European Protestant Church. The Church is Lutheran, and its morning service is called High Mass, as in Sweden, even when it is not accompanied by the Holy Communion. It is Evangelical in character, and although there are different races in the Church, their relation is brotherly. Finland in this respect has solved the race problem. Nearly three and a-half millions, 98 per cent. of the people are attached to the Church. Religious liberty prevails. There are 59,000 Greek Orthodox, 10,000 Free Churchmen and 635 Roman Catholics, as well as 1,600 Jews in this land, where the Gospel is preached and the people delight to worship.

Books Worth Reading.

THE GREAT REALITY. By THE RT. REV. G. H. S. WALPOLE, D.D., Lord Bishop of Edinburgh. (Longmans. 6s. net.)

To all who are acquainted with former volumes written by Dr. Walpole, this, his latest issue, will be a welcome addition. The writer's style of writing has a special charm for his readers in that it combines deep spirituality with profound thought, and while marked by keen discernment, is devoid of the colder critical and controversial tones so much in vogue, reaching directly the heart, as well as the mind, of the reader. The aim of the treatise before us is stated to be "an appeal for the realisation of the constant presence of the indwelling Christ in the hearts and lives of His people." Viewed from this standpoint, the book supplies a felt want, and meets a pressing need. We have books of argumentative and dogmatic character, abounding in the flow of reason and in intellectual debate, but those which are experimental and heart-stirring are much more rare. The author says in the first words of his preface, "This is a plain book written for plain people. It is intended to be as clear and simple as the author can make it, and so necessarily suffers from all the disadvantages that attend clearness and simplicity." After reading the illuminative chapters of the book, we are led to feel that the advantages of the lucid and transparent style adopted, far outweigh any disadvantages such as the writer suggests. Quotations are given from various sources to show that while there are many striking and commendable signs of advance in the externals of religion, there is a serious falling off in the inwardness and spiritual life, so much so that it is in many spheres of observation and literary comment, much descanted on to the detriment and loss of the real and the true. To quote Dr. Walpole's own words, "Our modern Christianity is badly lacking in spiritual influence and power. Organisations place the Body greatly in evidence, but the Head is veiled. . . . The Body of Christ is there—Cathedrals, Churches, Hospitals, Refuges, Homes for every human need, as never before in the history of the world,

but though the greatest possible pains have been taken with the arms, the legs, and other parts of the body, the strange thing is the face is hidden. . . . We have a Christianised Theism, *i.e.*, a feeling about God as Christ taught Him, but not a Theistic Christianity; *i.e.*, a feeling about Christ as God revealed Him." In so far as this is true—and who that is conversant with the inner-life conditions of to-day can deny its truth—the fact accounts for the decline of Christian experience in the life of multitudes of those who profess and bear the Christian name; it emphasises the need for Revival; for a return to those features of Apostolic character which St. Paul speaks of as "the knowledge of God in the face of Jesus Christ."

Careful and thoughtful reading of the thirteen chapters of this volume cannot fail to awaken self examination, to stir personal concern, and lead to earnest prayer for deepened spiritual life, a fuller enjoyment and more manifest practical outcome of what must be the result of realising the all-important facts of Divine indwelling, the actual experience of Christ's life within us, the course of our own life day by day. If we meet in these pages with some references to ecclesiastical points which appeal to some rather than to all our readers, we can well afford to differ from some matters of detail for the profit derived from the main substance of the author's positions, and the glory of Christ as the Lord we love, and the Source from whence all our needs are supplied. None can read without saying of Him with quickened fervour, "All my springs are in Thee."

As a warning against the growing materialism of the age, the tendency to rely more on the social side of our work than on the power of the Holy Ghost in our service of the Church and the world, the Bishop's line of teaching on this is of much value. His last chapter, "The Reality fully Manifested," calls for close attention, as he says, "Utilitarian purposes, important as they are to us looking on, seem petty beside the immensity of the fact we are considering." Truly the real presence of Christ in the Bible sense of the word is the

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precious and all-important thing to be realised, constantly sought and continually depended on by all who profess and call themselves Christians. W. F. G.

MODERN MIRACLES: UNCUT JEWELS AMONG YOUNG MEN. By ROBERT BRYMER. (Harrap. 3s. 6d.)

The best way to review this inspiring collection of true stories would be to let the book speak for itself. For Mr. Brymer writes of what he knows, and telling his story in simple downright fashion is invariably interesting. Here is the Gospel brought by a Christian man to a number of wayward lads, and here, too, are the 'signs following.' There is no miracle to be compared with the miracle of regeneration, and there is no sorrow more tragic than when a soul deliberately turns aside after many warnings into the ways of sin. Mr. Brymer tells stories of failure as well as of success. The New Testament does that. "He could there do no mighty works because of unbelief." Judas listened to all Christ's sermons! But the main note of this book is one of Christian hopefulness.

"In the spirit of optimism, born of faith in the Divine Redeemer, these Uncut Jewels were sought and found." Here is a memorable sentence: "A would-be soul-winner should school himself, and that in real humility, in the belief that he is an instrument in the hand of God; that it is not he who is dealing with the wayward youth, but that God is dealing with the youth through him. The consciousness and practice of this belief create an atmosphere about the welfare worker which counts all the time . . . something which arrests the youth." And again:

"I sometimes feel that much of the welfare work in our large industrial concerns lacks vitality, and therefore permanence, because there is not enough of Christ in it; that many of our best social workers lay too great stress on the social side of their work, and, no doubt quite unintentionally, treat religious faith as a side line. . . . The physical and mental harvests of social welfare work to-day are splendid . . . but the value of the harvest will be enhanced ten thousand fold when Christ is given His rightful place."

These words from a social welfare worker of conspicuous ability and success are well

worthy of being laid to heart. Only a firm faith in Christ and a genuine passion for souls would have enabled this faithful worker to stick to such hard cases as "Jim"—who is still serving his sentence in jail—"the Dodger," "the Drifter," and others whose stories are recounted in these thrilling pages. J. C. L.

THREE IMPORTANT STUDENT CHRISTIAN MOVEMENT BOOKS.

We notice three volumes together, as they all deal with subjects of present-day interest and are written by men of first-class ability who have claim on our respectful hearing. The Dean of Canterbury (Dr. Bell) gives an unusual work on Pastoral Theology, for it approaches the subject from an angle that is not generally chosen and deals rather with the need of the world and the call to men than with the many-sided activities of modern parochial life. **THE MODERN PASTOR** (4s.) contains matter that is as important for the Free Churchman as for the Anglican, as it has its outlook on England as a whole, and the Churches have all developed an organised and specialised life that brings them into line when facing the work of the Ministry. And the world is just the same for them all. Dr. Bell is perturbed by the decay of institutional religion. The environment in which the Church works has altered, and the intellectual attitude of the people to the Churches is not what it was in the past. Now as always the primary end and function of the Church is "the awakening souls to, the preparing them for, the holding before them embodiments of, the other life, the life beyond the grave." We ask ourselves how many of our pulpits to-day live up to this ideal? If they did, perhaps the Churches would not be so empty. Man knows he will die, and the Churches have forgotten too often that he will live for ever. And Dr. Bell is right when he says: "The world is hungry for life. It is hungry for Him Whom we, the unworthy vessels of His mercy, are commissioned to preach, the unchanging and Eternal Saviour, Jesus Christ."

After reviewing co-operation with local authorities Dr. Bell deals with co-operation between the Clergy and Free Church Ministers. He says the War has drawn us closer together. He holds that they should become friends, discuss theological questions

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in common, meet together in social service, and it "is most necessary that we should all look forward to and work for a wise Christian Reunion." He repeats the declaration that Free Church Ministers exercise "real ministries of Christ's Word and Sacraments in the Universal Church." "Some day, God grant our prayer, these various Communions will be more fully joined with ourselves in visible communion with the Universal Church." He pleads for acknowledgment in disposition and deed of our common brotherhood in Christ. There is much in this valuable book we wish we had space to commend. There are some things we cannot accept—but they are few compared to our large measure of agreement. If all Anglicans were as Dean Bell we should be spared much that saddens us.

Dr. C. Anderson Scott, of Cambridge, writes on **THE CHURCH: ITS WORSHIP AND SACRAMENTS** (42. 6d.). Needless to say its whole outlook is Evangelical, and it is written with that lucidity of expression which has made him a great teacher. He deals with what is wrong with our worship. In his opinion the worshippers create the atmosphere. "Public worship cannot be celebrated to the true glory of God without redounding to the blessing of men. It cannot be celebrated so as to quicken, revive or evoke spiritual response to the Presence of God without redounding to His glory. The 'righteousness' of God is made known in the 'salvation' of His people." Dr. Scott discusses the meaning of the Sacraments, and many will turn to his treatment of the Lord's Supper as of special importance in these days. And they will not be disappointed, for we do not know where a clearer presentation of New Testament Eucharistic teaching can be found. His contention is that the significance of the broken Bread and the shed Wine was different in the Apostolic Church. "If we say that Christ is specially present in the Sacrament, it is because we are helped by the Sacrament to a specially vivid sense of His Presence. We are bidden to do this in order to bring Him to mind; and while the means He bids us take are intended to serve that end, the experience of all generations of Christians shows that that end is served." We can quote no more. We say to all our readers study this work if you wish to have true ideas of Worship and Sacrament.

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Canon Quick is one of the rising men of the Church of England. He has a most acute mind and a broad generous spirit. Sometimes we think that his passion for comprehension leads him too far and forbids his seeing things that differ. Whatever may be said of his other books we have no quarrel on this score with **CHRISTIAN BELIEFS AND MODERN QUESTIONS** (42.), which contains a series of Lectures on great questions. The Lectures are eight in number and deal with Belief in God, The Power of God, The Problem of Evil, The Godhead of Jesus Christ, Christ Our Saviour from Sin, The Resurrection and Eternal Life, God's Judgment of Men, Christianity and Bodily Health, The Holy Spirit and Modern Thought. Every page contains suggestive thought, and his outlook, on the whole, is Evangelical. He does not, we think, sufficiently estimate St. Paul's contribution to the doctrine of the Atonement, but he believes in propitiation. His address on Christian Science is admirable, and the tone of the book is such as will commend it to our readers. Canon Quick is a man of faith who believes intensely, and does not hesitate to state his belief. We are entirely one with him when he says "to weaken the doctrine of the historic Incarnation is to confuse the doctrine of the Spirit. The result is a vague theory of divine immanence, which simply mocks the spiritual need of man."

BEHIND THE BRASS PLATE. By Dr. A. T. SCHOFIELD. (Sampson Low. 15s.)

Dr. Schofield is known to a wide circle of our readers who may be glad to be put in touch with this interesting volume, which is of a chatty, personal character, reflecting the genial atmosphere of our friend's disposition. In the Preface, which is an apologia, and which the reader is cautioned to read first, Dr. Schofield makes it clear that he has provided reminiscences rather than an autobiography, and we think he has succeeded in producing a volume full of interest because it is full of humorous and extraordinary stories, and full value because it is a book which can be read at odd moments wherever it happens to open, and is, therefore, eminently suitable for the waiting room, the morning room, or for the bookshelf.